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AUGUST - 2020

SANJAY KUMAR SINGH, I.A.S.
Commissioner-cum-Secretary

KRUPASINDHU MISHRA, O.A.S (SAG)
Director

DR. LENIN MOHANTY
Editor

Associate Editor
BIBHU CHANDRA MISHRA

Editorial Assistance
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Raju Singh
Manoranjan Mohanty
Niranjan Baral

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E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)

CONTENTS

AUGUST - 2020

Relevance of Gandhian Ideas and Political Philosophy in Contemporary World	<i>Dr. Naresh Rout</i>	...	1
Corona : A mid Summer Nightmare	<i>Sangram Keshari Kar</i>	...	5
India's Freedom Movement and the Role of Tribes in Odisha	<i>Dr. S. N. Tripathy</i>	...	6
Independence Day - A Day of Tribute	<i>Er. Raghunath Patra</i>	...	11
Press, Nationalism and India's Freedom Struggle	<i>Prof. Pritish Acharya</i>	...	12
Making of National Flag and Role of National Congress	<i>Dr. Janmejay Choudhury</i>	...	20
Exploring Pushpagiri University of Ancient Odisha : Going Beyond the Eurocentric Knowledge System	<i>Kamalakanta Roul</i>	...	23
In Odisha for the First Time Sarpanches got Collectors' Power for COVID-19 Management	<i>Dr. S. Kumar Swami</i>	...	28
Present Day Global Ecology	<i>Dr. Pramoda Ch. Pattanayak</i>	...	30
Gandhiji, Swadeshi Spirit and Handloom	<i>Dr. Anita Sabat</i>	...	33
Conservation of Temple Architecture of Odisha	<i>Gopal Krishna Das</i>	...	35

Lord Ganesha : An Ocean Of Divinity and Grace	<i>Prabhudutt Dash</i>	... 40
Reworking Sanitation Management in Backdrop of Covid-19	<i>Dr. Pramodini Jena</i>	... 41
Promoting Women Participation in India for Good Governance	<i>Dr. Bharati Mohanty</i>	... 43
Government's Rules, Incentives and Skilled Migrant Workers	<i>Er.(Dr.) Suresh Chandra Dalai Dr. Braja Kishor Padhi</i>	... 46
Gandhiji's Visit to Odisha : Its Impact	<i>Dr. Sudarsan Pradhan</i>	... 51
Bapu : The Preacher of Peace	<i>Uma Shankar Prasad</i>	... 56
Rare Solar Eclipse of the Year	<i>Nikunja Bihari Sahu</i>	... 58
Odisha Gram Panchayats : Containments, Management and Prevention of Covid 19	<i>Dr. Priyanath Pattayat</i>	... 60
Sri Aurobindo and Indian Nationalism	<i>Laxmi Narayan Mallik</i>	... 62



National Flag

The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the national flag was adopted by the Constituent Assembly of India on July 22, 1947. Its use and display are regulated by the Indian Flag Code.

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.

Tava shubha name jage, Tava shubha asisa mage,

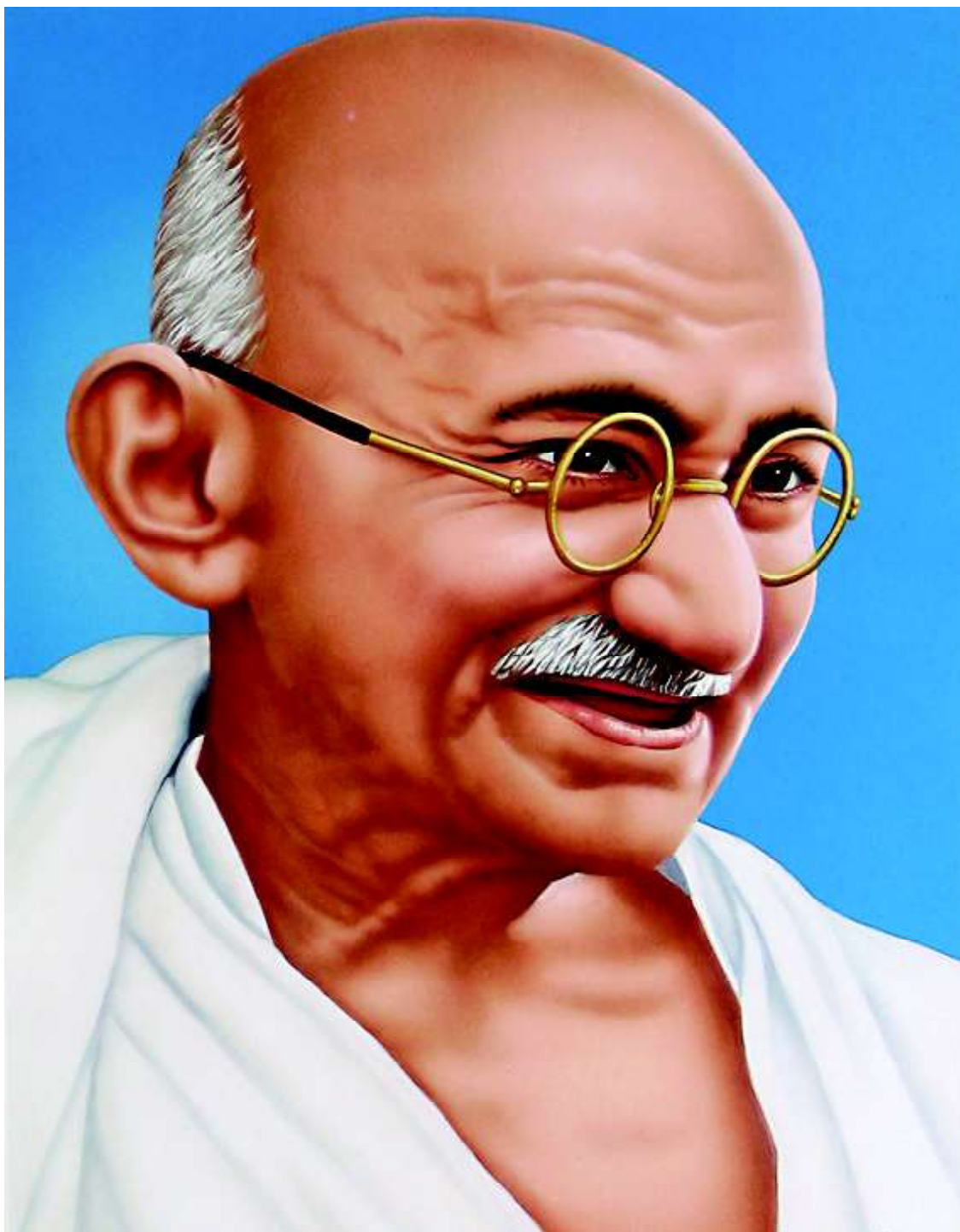
Gahe tava jaya gatha,

Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!

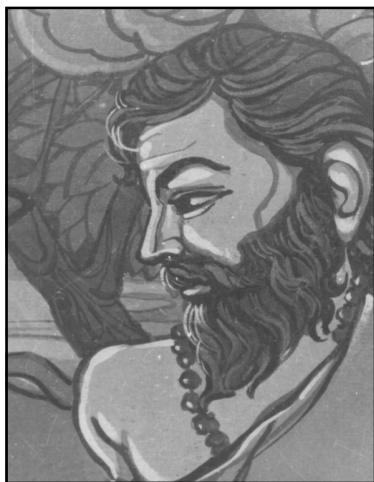
The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.

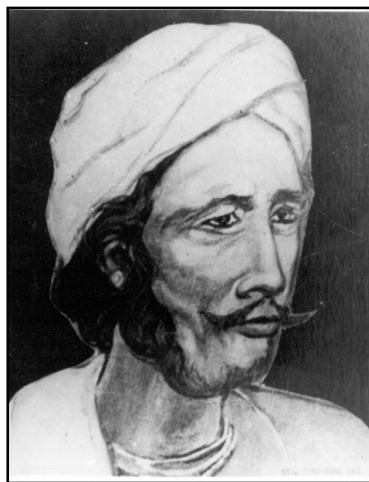


'THE FATHER OF THE NATION' MAHATMA GANDHI

MARTYRS OF ODISHA



Jayee Rajguru
(1739-1805)



Veer Surendra Sai
(23.01.1809 - 28.02.1884)

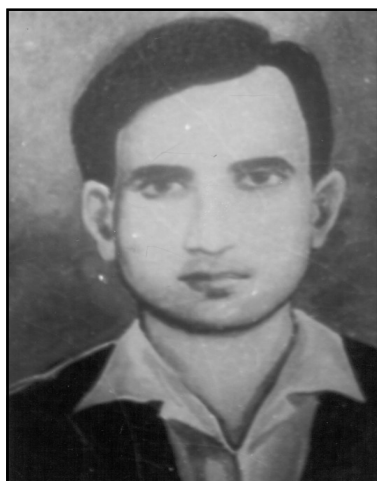


Birsa Munda
(Died in Ranchi jail in June 1900)

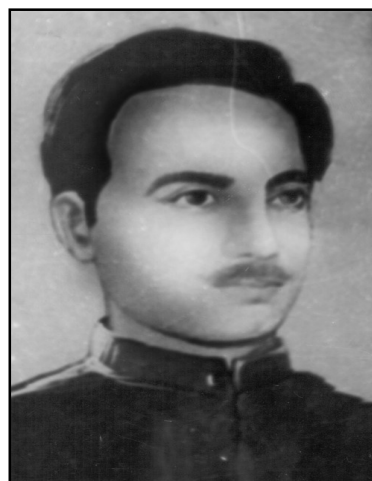


Baji Rout
(Shot dead on 11.10.1938)

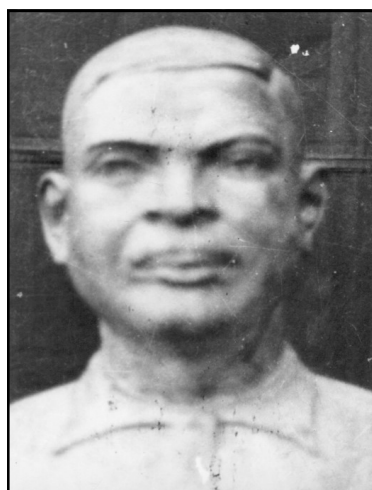
MARTYRS OF ODISHA



Raghunath Mohanty
(18.07.1910 - 04.04.1941 hanged)



Dibakara Parida
(30.11.1911 - 04.04.1941 hanged)



Laxman Naik
(22.11.1899-29.03.1943 hanged)

**Message of
Prof. Ganeshi Lal,
Hon'ble Governor of Odisha,
on the occasion of the
Independence Day -2020**



On this auspicious occasion of the Independence Day celebration, I extend my heartiest greetings and good wishes to all of you, dear sisters and brothers of Utkal Pradesh. Today on this historic day, let us recall the invaluable contribution and sacrifices of the great Nationalist leaders of our Freedom Movement. In 1947 on this day, we attained freedom from the British rule following the path of 'Ahimsa' shown by the Father of the Nation, Mahatma Gandhiji.

Let us pay our respectful homage to the great patriots of our country like Mahatma Gandhiji, Pandit Jawaharlal Nehru, Netaji Subhas Chandra Bose, Sardar Ballav Bhai Patel, Maulana Abul Kalam Azad, great revolutionaries like Saheed Bhagat Singh, Chandra Sekhar Azad and great patriots of our own soil like Jayee Rajguru, Buxi Jagabandhu, Chakhi Khuntia, Saheed Laxman Naik, Birsa Munda, Raghu Dibakar, Veer Surendra Sai and many others who have sacrificed their lives for the cause of our Country. Freedom Fighters like Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Pandit Nilakantha Das, Acharya Harihar, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Ramadevi, Malati Choudhury, Dr. Harekrushna Mahtab, Biswanath Das, Parbati Giri, legendary Biju Patnaik and many others whose selfless contribution will be remembered for ages. Today, we must pay our sincere and humble tributes to our valiant martyrs, our brave soldiers, numerous Freedom Fighters, scores of patriots and many unsung heroes who have all sacrificed their lives for the freedom of our beloved Motherland and for the country's peace and security. We will remain indebted forever to the brave Martyrs, Jawans and officers in uniform who have laid down their lives while defending the borders of our country and preserving its territorial integrity.

COVID-19 pandemic has now become a global challenge and Odisha is fighting this in a befitting manner. The dedication of our Covid warriors and COVID frontliners, cooperation of the public and the State Government is laudable. The State Government is leaving no stone unturned to fight this pandemic and protect the lives of the people. Odisha has set global benchmarks in disaster preparedness and its management. Past expertise and experience in tackling the disaster effectively has been the State's Hallmark. In the present pandemic scenario, the State's response has been dynamic and holistic with foresighted preparation and a long term vision of eradication.

Plasma therapy has been termed as a ray of hope as it would help in recovery of critical cases. Keeping this in view, Convalescent Plasma therapy for serious COVID patients has already been implemented in the State. State Government has opened 5 Plasma Banks and eligible Plasma donors

are coming forward to donate Plasma voluntarily. Odisha has encouraged community participation, effective use of technology and de-centralised decision making to effectively contain spread of the pandemic.

State Government has issued guidelines and also appealed to the public to abide by the COVID-19 guidelines. The State Government has emphasized that it is solemn commitment that no person will be deprived of advanced medical treatment. Odisha has achieved milestones in the recovery of record number of COVID patients and priority is being given to testing of more number of suspected cases.

The State Government has also stressed upon generation of employment amidst the COVID-19 pandemic and has taken up manifold steps to augment livelihood options in different sectors.

Odisha is now among the few States who have introduced advanced medical procedures for treatment of serious COVID patients. It has already achieved a milestone of 25 thousand COVID recovery cases which was only possible due to the commitment and dedication of thousands of frontline COVID warriors working incessantly to save the lives of the people. Some COVID Warriors have also sacrificed their lives in this deadly fight. I salute the supreme sacrifice rendered by the doctors, police personnel, health workers, Asha, ANM, PRIs and also the sanitation workers engaged in this war against the Global Pandemic. With the sincere and co-ordinated efforts of the State Government and the people of Odisha, we can effectively combat and overcome any crisis. I would encourage the COVID-19 survivors to come forward and donate Plasma and inspire many others also towards this noble deed.

Let us join hands and work together for saving the lives of our people, let's take a pledge to face this pandemic together in a brave and courageous manner. Let's all abide by the State Government's COVID guidelines and keep ourselves, our family and friends safe from the virus. By strictly adhering to the COVID protocol, we will be able to fight the pandemic more effectively, protect many people and save more lives.

Jai Hind.

**Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of
Independence Day- 2020**



On the auspicious occasion of Independence Day, I convey my heartiest greetings to all of you. I also offer my deep homage to the great freedom fighters like the Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Bose, Sardar Patel, Moulana Azad, Dr. Ambedkar, Utkalmani Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Veer Surendra Sai, Saheed Laxman Naik, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Rama Devi, Malati Choudhury, Parbati Giri, Dr. Harekrushna Mahtab and Biju Patnaik on this august occasion.

I pay my sincere tributes to the martyr Jawans, who have laid down their lives for the unity and security of the country.

You all know that the entire country is struggling against the deadly Corona virus for the last 5 months. I express my deep gratitude to those COVID warriors who have sacrificed their lives in the fight against this pandemic.

Today, the Corona virus has become a great challenge not only for India but for the entire human race. It has deep impact upon Education, Health, Economy, Tourism, Transportation as well as the society as a whole. Crores of people in the world are losing their livelihoods. However, Corona can be restrained after the availability of the Vaccine. But we have to act bravely to compensate the economic and societal loss caused by the Corona virus.

You know that the Odisha Government has opened COVID Hospitals in different areas of the State to combat the Corona virus effectively. Now Plasma therapy has been introduced for the treatment of the patients. 5 Plasma Banks have been established. Due to the want of money, nobody in Odisha will be deprived of availing medical treatment. For this purpose, Odisha Government is providing all the facilities to the COVID patients free of cost. Every life is precious to us. We are working with this mission. We are also making consistent efforts to facilitate the patients with the best medical treatments.

During lockdown period, we have taken various steps to continue the Economic Activity. Agricultural activities, construction work and schemes for employment generation are continuing. Poor people and labourers are being provided with various facilities. During this period, investment proposal worth Rs. 12,000 crore has come to Odisha. 18 % of the total investment in the country has come to Odisha. In the field of investment, Odisha has topped the country by surpassing Maharashtra. While the country has recorded 2.80 % growth rate in the field of agriculture, our State witnessed a growth rate of 7.61% in this sector.

In our fight against Corona virus, the way the COVID warriors are working is unparalleled. In India, our State has experienced a high recovery rate for the selfless service and sacrifice of these COVID warriors. In comparison to the entire country, the death rate in Odisha is very low. The whole Odia race is indebted for the sacrifice and service of COVID warriors. The sacrifice, determination and service of COVID warriors along with our cooperation will make possible the victory of Odisha, India and the entire human race.

Odia race has faced many challenges. It has created history by facing these challenges bravely. I have a strong belief that Corona will be defeated soon. Once again the bells of the schools will start ringing and the victorious march of the human race will go on.

Jay Hind.

**Message of
Shri Raghunandan Das,
Hon'ble Minister, Water Resources,
Information & Public Relations
on the occasion of
Independence Day- 2020**



I convey my greetings to all of you on the auspicious occasion of 74th Independence Day, 2020.

15th August is a day of pride, glory and happiness for all of us. Our country achieved Independence from British rule due to the freedom struggle led by our forefathers. The sacrifices made by our Freedom Fighters are archived in the annals of history. After 73 years of Independence, the bravery and patriotism shown by our numerous freedom fighters keeping aside their self interest has a vivid impact in the minds of the people of our country. Starting from Jayee Rajguru and Veer Surendra Sai to Birsa Munda, we are greatly inspired when we recall their role in the freedom struggle. They have gone through a lot of pain and hurdles to achieve this Independence. The supreme sacrifices of the Father of the Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Netaji Subhas Chandra Bose, Maulana Abul Kalam Azad, Saheed Bhagat Singh, Khudiram Bose, Aruna Asaf Ali, Prafulla Chaki and great patriots like Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Pandit Nilakantha Das, Acharya Harihar, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Rama Devi, Malati Choudhury, Dr. Harekrushna Mahtab, Parbati Giri and Legendary Biju Patnaik and many others will be remembered forever in the history of our country. I pay my deep tributes to the patriots on the occasion of this Independence Day.

We are trying our best to fulfill the dream that our great Freedom Fighters had dreamt about an Independent India. Though we have achieved success in many fields, we still have miles to go further.

We have to work with consistent effort stepping forward to combat the obstacles on the path of development. Now the world is passing through the Corona virus pandemic. Our country as

well as our State has not been debarred from this grave situation. But from our past experience of management of disasters in our State, we have successfully managed to contain the spread of Covid-19. Keeping in view the safety of the lives of the people, our State Government has left no stone unturned to manage it. Focussing on effective adherence to Covid-19 Protocols, Quarantine Centres, Special Covid Hospitals, Covid Care Homes, Plasma therapy have helped to contain this pandemic. Our recovery rate is high and death rate is low in comparison to National average. This has been possible due to untiring effort of our Covid warriors and frontliners who are working round the clock and above all with the cooperation of all. We have to be patient enough and obey Covid-19 guidelines to combat this pandemic so that we will win and Corona will be defeated.

Our beloved Chief Minister Shri Naveen Patnaik is committed for a transformational citizen-centric governance starting from grassroot level to the apex stage of our administration. The State has achieved its distinction in implementation of various Social Welfare measures and schemes.

On the 74th Independence Day, let us all take pledge to take our State to a new height in all spheres in the coming days.

Jai Hind.

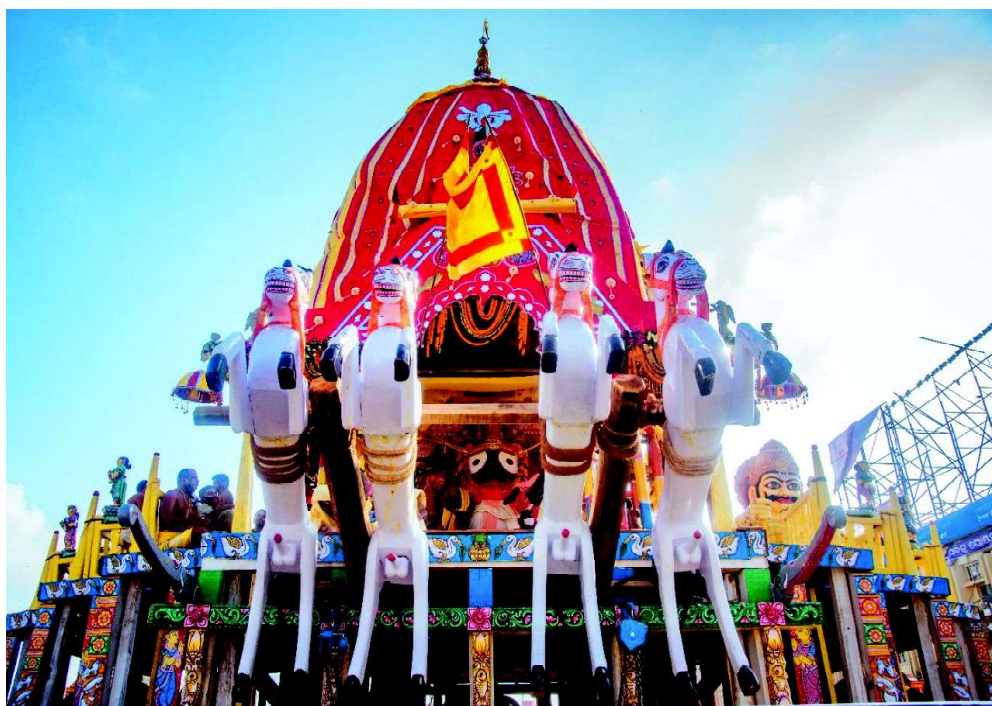
Vande Utkal Janani.



Shree Jagannath Temple, Puri



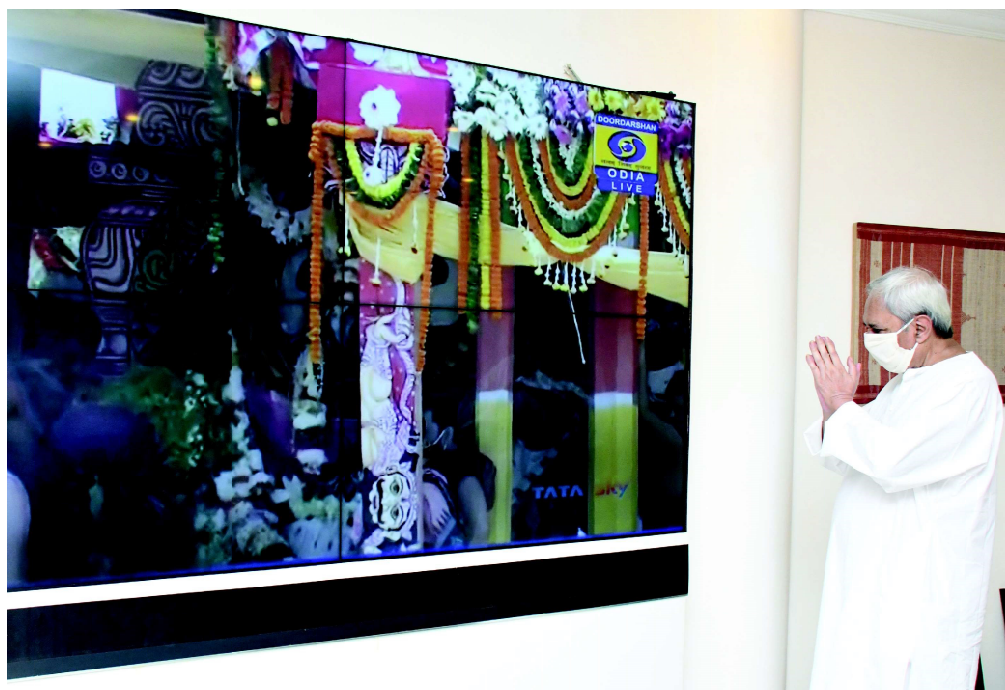
The Chariots Waiting for the Chaturddhamurti



Shree Jagannath in the Chariot "Nandighosha "



Amid COVID-19 restrictions Chariots being pulled by the Sevayats



Chief Minister Shri Naveen Patnaik paying his reverence to Lord Shree Jagannath



Suna Besha of Lord Balabhadra



Devi Subhadra in Golden Attire



Suna Besha of Lord Shree Jagannath

"I am sure, the Odisha that will evolve post pandemic will be much stronger and prosperous."

**- Naveen Patnaik
Chief Minister**

On March 13th I had stated "Very few times in the history of the world have human beings as a race faced challenges beyond their comprehension". Almost into 5 months the pandemic has affected every country of the world. Even countries that did well have again come in the grip. Every state of India is affected and nearly one lakh cases are being added every second day. India is now 3rd in the world.



Odisha on its part has been boldly facing this challenge. I would like to present a deep sense of gratitude to all covid warriors who have been in the frontline fighting the invisible enemy. It is because of their hard work, dedication and sacrifice that more than eighteen thousand people have been cured and Odisha has saved more people than most states of the country. It's not an easy task to work continuously in an environment of uncertainty, but our covid warriors in spite of getting infected, inspite of their lives been lost have put up a valiant front for the last 150 days.

I can proudly say that my Odia brothers and sisters as covid warriors are not just doing work for salary but working for a mission to save every Odia possible. Let me as the Leader of the House humbly say that the dedication and sacrifice of our covid warriors is an inspiration for entire Odisha. I see a Gopabandhu Das, a Madhubabu, a Maa Rama Devi, a Parvati Giri in each one of your sacrifices. I have been talking personally to some of our Covid warriors.

I appeal to people of Odisha to respect our warriors, to treat them with dignity and co-operate wholeheartedly. I assure all the Hon'ble Members that the State will put every resource in its command to fight this pandemic and save peoples' lives. Funds will never be a constraint when it involves protecting our people.

From travel to Quarantine to testing to tracing and treatment, food, accommodation, everything has been provided free of cost. When in many States hospitals are charging lakhs of rupees for treatment, our Govt. is providing everything free of cost. Whatever best treatment is available in any part of the world, Odisha will implement the same and make it accessible to our people free of cost. We recently started Plasma therapy and we are seeing encouraging results.

Further, I also spoke to the CEO of Serum Institute regarding vaccines. This pandemic has had a huge economic impact globally, nationally and locally. Every family in the world has been affected. Our State through a series of livelihood interventions and industrial sector initiatives is trying to kickstart the economy.

I am hopeful that our efforts will bear fruit. Odisha has seen so many calamities in the past and it is in our blood to fight with our might and come back stronger. I am sure, the Odisha that will evolve post pandemic will be much stronger and prosperous.

I appeal to all the Hon'ble Members to take personal care of themselves and also provide inspiring leadership in your constituencies. Three of our Hon'ble Members were affected and I am happy to note that all of them have recovered.

Please take care of the Covid Warriors in your areas, encourage plasma donation and educate people at large to follow social distancing, wear masks and practice hand washing. Whether it is a natural disaster or a pandemic, my primary objective is to save every human life and I appeal to my family of four and half crores to follow all the guidelines of Government.

Government cannot be there in every house or street to enforce rules. It is the individual responsibility of each one of us to jointly fight this pandemic.

The entire Assembly and all Hon'ble members are in this together.

Bande Utkal Janani.

(Address of Hon'ble Chief Minister to MLAs at the Sensitization Workshop on COVID-19)

"Odisha first state to use space technology to safeguard government lands in Bhubaneswar."

- Naveen Patnaik
Chief Minister

Hon'ble Chief Minister Shri Naveen Patnaik launched 8 technology driven solutions under 5T initiatives for Home and GA & PG Departments through video conferencing.

The 5T Initiative (Technology, Transparency, Teamwork and Time, Leading to Transformation) model of governance, launched in August 2019, requires each department of the State Government to draw up an annual work-plan for faster, better public service delivery systems leading to achieve transformational goals.

Launching the services, Chief Minister Shri Naveen Patnaik said that the 5T model of governance along with Mo Sarkar has brought about a perceptible improvement in the quality of governance and has eased the delivery of public services.

The Chief Minister expressed happiness that Odisha is the first state in the country to have put in place an advanced system which uses space technology and artificial intelligence to safeguard precious Govt. lands in Bhubaneswar and ensure planned development. Shri Patnaik hoped that it will bring in greater efficiency in overall management of Govt. assets and enhance the accountability along with easier access to Govt. resources by the citizens.

Speaking on his vision for the state the Chief Minister said that we must ensure that all public services are delivered online and no citizen needs to visit a Govt. office for this purpose. Since the earlier



deadline of 15th August 2020 has been delayed for Covid, the Chief Minister extended the new dateline to 2nd October 2020, and asked all the departments to ensure online delivery of all public services by then.

Speaking on the occasion Chief Secretary Shri Asit Tripathy said our 5T initiative has made Odisha a model state in governance in the entire country and 105 types of services are being provided online. He also appreciated the efforts of Home and GA departments in this regard.

Principal Secretary, Home gave the introductory remarks. Among others Skill Development Authority Chairman, Chief Adviser to CMO, DC, Secretary to Chief Minister (5T) and senior officers were present. The technology solutions for public service launched today are :

1. BLUIS - BHUBANESWAR LAND USE INTELLIGENCE SYSTEM

BLUIS is the flagship development of GA & PG Dept under which a web and mobile-based solution has been developed to monitor changes in all government lands in Bhubaneswar by leveraging high resolution satellite imagery, thus making Odisha the first state in the country to tap space technology and Artificial Intelligence for safeguarding government lands.

BLUIS is a geo-tagged repository of all the government lands in Bhubaneswar, created through high resolution satellite imagery to detect all changes taking place on government lands. The mobile app also enables crowd sourcing cases of unauthorised land use and can also be used by citizens to report any unauthorised development taking place over geo-tagged government lands.

2. E-Pravesh - VISITOR PASS MANAGEMENT SYSTEM(www.epasscitizen.odisha.gov.in)

e-Pravesh is a web and mobile based application with facial recognition technology to ease and authenticate entry for visitors to LokSeva, Rajiv Bhawan and Kharavel Bhawan. QR Code feature has been provided as an alternate verification tool for the security personnel.

3. E-Bhawan - ODISHA BHAWAN MANAGEMENT SYSTEM (www.bhawan.homeodisha.gov.in)

e-Bhawan is an online system designed to provide government officials, public representatives and citizens easier access to booking rooms and other facilities provided by Bhawans located in other states. It provides online reservation and allotment, real time status tracking and multiple payment options for settlement of bills (cash/card/e-Banking/POS).

4. E-Atithi - STATE GUEST HOUSE MANAGEMENT SYSTEM

Comprehensive intranet solutions for management of State Guest House, Bhubaneswar, developed for efficient management of the operations of the Guest House. e-Atithi will streamline processes and enhance the guest experience.

5. HRMS 2.0

Human Resources Management System www.hrmsodisha.gov.in

HRMS 2.0 is a web and mobile based application that serves as a single window platform for all personnel related transactions for employees. It includes G2E services such as online leave application, online loan and advance application, e-Service Book, etc.

6. HRMS Mobile App

An HRMS mobile app has been developed with a leave application interface and provision for payslip generation.

7. LMS 2.0

Litigation Management System www.orissalms.in

LMS 2.0 is an online application to record information of legal cases and enable end-to-end communication between government officials and advocates during different stages of a case. It provides a smart technology solution to monitor court cases from initiation, online appointment scheduling and allotment of case to government advocate for preparation and submission of counter affidavit.

8. ORTPSA

ONLINE MODULE www.central.ortpsa.in

The ORTPSA Online Module is a dynamic dashboard for monitoring delivery of notified public services including integration of online services with a central monitoring system. 105 online services have been mapped on the dashboard developed under Central Monitoring System. An online Appeal and Revision Filing Module has also been developed to redress the grievances of citizens regarding delay in service delivery.

"For us every life is precious"

- Naveen Patnaik
Chief Minister, Odisha



Odisha has been putting up a brave fight against COVID-19 in last five months and have seen good successes. This has been possible for the untiring efforts of all our frontline COVID warriors and people's representatives.

We have been dynamically assessing the situation and preparing advance plan for creating adequate infrastructure, procuring adequate testing kits and consumables. In the meanwhile, in a span of three weeks, we could establish five Plasma Therapy units from scratch. I appreciate the efforts the administration and doctors and all connected medical professionals of those Hospitals. Hon'ble Ministers have been assigned responsibilities to motivate people on Plasma Donation. The concept of Plasma Donation must be popularised at all levels. To take our

fight against COVID-19 to the next level, we have decided to substantially enhance the testing during the coming weeks. Happy to note that yesterday we have done about 32 thousand tests. The Collectors are advised to lead the programme to conduct tests at sub-divisional hospitals and community health centres. BDOs and PRIs should play an active role in motivating people to voluntarily come forward for testing and further launch a campaign at local levels to destigmatize the COVID-19 positive persons.

Considering Global experiences as well as experiences from different states that home isolation provides better and early healing for asymptomatic and persons with mild symptoms, our Government has allowed home isolation as the

We have ramped up testing. We have one of the highest recovery rates in the country and we have one of the lowest fatality rates in the country. We are one of the few states in the country who is providing universal care for Covid patients completely free of cost.

preferred mode, both in urban and rural areas. Wherever, such persons who have no such facilities at home, they will be taken care of in the COVID Care Centre and Covid Care Homes.

Home Isolation must be promoted as a good practice. The fear for the disease and stigma around it must be removed from the minds of the people and communities so that more and more people would opt for home isolation.

A home isolation kit comprising dos and don'ts, few basic medicines and a list of telephone numbers of Doctors, Counsellors/ Tele-medicine professionals and Government officials may be distributed among all such persons to enable them to call appropriate numbers regarding medical, psycho-social and other assistance if and when required.

An appealing and convincing IEC campaigns may be launched to prevent stigmatisation of the Covid positive persons in the community. I urge the Public Representatives and members of Panchayati Raj Institutions to carry the message to the people against such stigmatisation.

Khordha, Cuttack, Jajpur and Sundargarh Districts need focus. With efforts of Covid warriors and our strategies, we are putting a good fight against the speed of the Pandemic.

We have ramped up testing. We have one of the highest recovery rates in the country and we have one of the lowest fatality rates in the country. We are one of the few states in the country, providing universal care for Covid patients completely free of cost. From testing to treatment to food, transport, accommodation, everything is provided free of cost, and the objective is because of financial problem, nobody should suffer without being able to get treatment in Odisha.

For me and my Government every life is precious and we should work towards saving more lives.

Bande Utkal Janani.

(Hon'ble Chief Minister's Observation at COVID Review on 12.08.2020.)



Relevance of Gandhian Ideas and Political Philosophy in Contemporary World

Dr. Naresh Rout

Today, the path and means used by Mahatma Gandhi have become more relevant not just in India, but elsewhere too where people have been suppressed or injustice has been institutionalized. Over many centuries, world civilization has witnessed countless instances of warfare, battles, and conflicts. Gandhi's concepts and definitions of truth and non-violence as absolutes are values to be aspired for not just the better co-existence but enhanced quality of life for all and a strife-free world. Gandhi may not have the whole answer to today's world but it can be complemented with other ideas to great success. Mahatma Gandhi's principles have become more significant for today's society which is suffering from social evils, political corruption, terrorism and communal violence. His thought-provoking quotes : "An eye for an eye will only make the whole world blind." The main pillars of his philosophy were non-violence, tolerance of others, respect for all religions and a simple life. Gandhi is relevant to the country as a subject of study.

Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. In many parts of the

world, violence is being used as a means to end the settlements and political vengeance. Every time peace is ignored and peaceful talks have been disregarded, a plot for violence is seeded. It grows on and on to spread a larger network of terror and violence and finally it empowers the whole nation. More talks and less action stimulate the same effect and become complex with it. Collectively, the force of terror and violence becomes the superior power, and the peaceful missions and strategies become futile. Yet, the true objective of the entire episode of violence and disharmony will never be met by violent means. Peace and non-violence are the two pillars of any peace process that upholds the very livelihood of human race. These two are in-separable. Peace must be the fruit of any non-violent action or protest to settle a dispute. Only such a resolved state of dispute will be full of peace and harmony.

Global peace has been hindered by many challenges that include both natural and human-made causes. The rationale behind achieving peace is in the positive understanding of "give and take", humanity, forgiveness and nonviolence. The right understanding will take the world in the right path. As an exemplary figure in politics, spirituality and nation building, Gandhi must also be understood rightly. Mahatma Gandhi can be



looked upon as one of the greatest visionaries. It was the unique non-violent movement under his leadership that earned for India freedom from the colonial rule. In spearheading the campaign against the alien rule, Gandhiji adopted the innovative method of civil disobedience and social transformation, which had several exemplary features. He never resorted to violence in his resistance. This implies the rejection of war, espionage and crooked diplomacy, even when they are adopted for the so-called noble ends of defending the country, religion or humanity. Today we do not have respect and tolerance for each other, giving rise to regional, racial and religious conflicts among various sectors of our societies. We have become so impatient with each other that we are trying to solve our differences by using violence rather than through peaceful dialogue or logic. We do not respect others' views or feelings; it is either "my way or the highway". Violence becomes an instrument of solving our differences, whether racial, religious or any other kind. Therefore more than ever before, Gandhiji's teachings are valid today.

Gandhi is rightly called the Father of the Nation because he single-handedly stood up against the mighty British Empire, without any arms, and brought her independence. However, today, Gandhi is mostly forgotten and his relevance questioned even by his ardent devotees. Today Gandhi is remembered in India mostly on his birthday which is celebrated as a national holiday rather as a ritual.

As a matter of fact, India is not following any of Gandhi's teachings which are mostly confined to text books. In fact, since independence, the country has witnessed many violent communal riots in this multi communal country. Gandhi's message of '*swabalambi*', self-sufficiency with home spun '*khadi*' cloth is not

used now a days even as a social slogan. Statistics show that the country is definitely not following '*sarvodaya*', a broad Gandhian term meaning 'universal upliftment' or 'progress of all' reaching the masses and the downtrodden. On the contrary, India today has the unique distinction of being the only country in the world which has the richest man in the world while at the same time more than 30 per cent of its population lives in dire poverty.

This shows that today, *Gandhism* is a very confused 'ism' in India. Today many politicians in India use the term merely as a slogan and the common man make Gandhi almost out of reach of the younger groups by making Gandhi an unwilling '*avatara*'. That may be one reason why the only photo we see of Gandhi in India is always that of an old man which brings the image of a very simple and pious man who was meek and mild like Jesus Christ. While Gandhi was not a simple man to say the least, the above does not give the right image of Gandhi and does not bring any inspiration to the younger group, the group most relevant for Gandhi.

In real world, Gandhi was a politician, a shrewd politician, who was trying to bring peace and harmony to India on one hand while trying to bring her independence at the same time. For Gandhi, the process of change was very important which must be ethical, nonviolent and democratic giving rights to all minorities. In this respect, he resembles the Buddha for whom the noble eightfold path (*of right wisdom, right conduct and right effort*), itself is the goal and essence of life. Once we realize this, we realize the essence of *Gandhism* and realize that it would be wrong to premise that *Gandhism* is dead in the world. Like Buddhism, which is mostly prevalent now-a-days outside India, the country of its



birth, *Gandhism* today is alive and active outside India. In fact, today there is hardly any country in the world where some activities are not going on along Gandhian lines. There are very few countries in the world where something or the other is not being done, achieved or organized in the name of Gandhi. In short, there is a global non-violent awakening and awareness after Gandhi. The name of Mahatma Gandhi transcends the bounds of race, religion and nation-states, and has emerged as the prophetic voice of the twenty-first century. Today, Gandhi is remembered for his passionate adherence to the practice of non-violence and his supreme humanism, in every corner of the world.

One would wonder, what may be the relevance of Gandhi in this all-pervading materialistic, agnostic and consumerist culture? What is the significance of Gandhi to the modern world and what is the secret of his success? Gandhi has been a great light for the Tibetan leader Dalai Lama who puts Gandhi's success in right perspective. He said, *"Many ancient Indian masters have preached ahimsa, non-violence as a philosophy. That was mere philosophical understanding. But Mahatma Gandhi, in this twentieth century, produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics, and he succeeded. That is a very great thing."*

And that is precisely the greatness of Gandhi and that is the message of Gandhi to the modern world. In the past century many places in the world have been drastically changed through the use of brute force, by the power of guns - the Soviet Union, China, Tibet, Burma, many Communist countries in Africa and South

America. But eventually the power of guns will have to be changed by the will of the ordinary people. As Dalai Lama said, *"We have big war going on today between world peace and world war, between the force of mind and force of materialism, between democracy and totalitarianism."* To fight these big wars the common ordinary people in this modern age need *Gandhism*. If we try to analyze the secrets of Gandhi's success, we would probably find Faith and Action and Populism, the three most important aspects of his life. Gandhi's extraordinary communion with the masses of ordinary people was another secret. In contrast to many of our present day leaders of this highly democratic world, Gandhi was a true leader and friend of the people. Daisaku Ikeda, the Japanese Buddhist leader who takes great inspiration from Gandhi has this to say about him. *"His activism is not mere action but contains many aspects of a spiritual 'practice' that is inspired by the inner urging of the conscience"*.

The phenomenal success Gandhi registered in far-away South Africa fighting for human rights and civil liberties has great significance when we find that later his teachings were adopted not only by Nelson Mandela, the South African freedom fighter, but it was also subsequently revealed that the former South African president De Klerk was greatly influenced by Gandhi's principles. In fact, from Dalai Lama to Desmond Tutu and from Martin Luther King to Nelson Mandela, many world leaders were inspired by Mahatma Gandhi, all in their own different ways.

Dr. Martin Luther King was very much inspired by Gandhi. Like Gandhi, King liked Thoreau's idea - *'that men should not obey evil*



or unjust laws'; and he found that Gandhi had won freedom for his country from British rule acting on that very principle. Like Thoreau, Gandhi believed that men should gladly go to jail when they break such laws. He told the people of India to resist the British by peaceful means only. They would march, they would sit down or lie down in the streets, they would strike, they would boycott (refuse to buy) British goods, but they would not resort to violence. There is great resonance of the historic *Salt March* at Dandi with the courageous *Montgomery Bus Boycott* against racial segregation in United States. Dr. King said, "...If humanity is to progress, Gandhi is inescapable. He lived, thought, acted and inspired by the vision of humanity evolving toward a world of peace and harmony."

Barack Obama, the Ex-US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He commented, "*In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things.*"

And so Gandhism is alive and active in the modern world. Gandhi has inspired and will continue to inspire many political, social and religious leaders all over the world. Whether is Joan Baez, the American folk singer and human rights activist, or Cesar Chavez, the American social activist, or Joanna Macy, the environmental activist, or Mubarak Awad, the non-violent Palestine leader and many others get different inspirations from Gandhi in their fight.

Gandhi left many valuable sayings for the modern man to fight for goodness in society in a

non-violent way. "Good" Gandhi said "*travels at a snail's pace.*" "Non-violence" Gandhi said "*is a tree of slow growth. It grows imperceptibly but surely.*" And then "*Mere goodness is not of much use,*" Gandhi stated. "*Goodness must be joined with knowledge, courage and conviction. One must cultivate the fine discriminating quality which goes with spiritual courage and character.*" The modern man can also take great wisdom from what Gandhi said the seven social sins: Politics without principles; Wealth without work; Commerce without morality; Education without character; Pleasure without conscience; Science without humanity; Worship without sacrifice.

Was Gandhi a Saint? Gandhi objected when people called him "*a saint trying to be a politician.*" He said he would rather be "*a politician trying to be a saint.*" Gandhi was not a Saint. He was a common man, but a common man in modern world in the footsteps of Buddha and Jesus. He said, "*I have nothing new to teach the world. Truth and Non-violence are as old as the hills.*" It may be said that, after the great Buddha and Jesus, Gandhi once again demonstrated that non-violence could also be an effective instrument of social change in modern times. Gandhi successfully demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individual behaviour alone but can be applied in global affairs too.

If we say that the twenty-first century is the century of the common man, then we see that *Gandhism* has even more relevance in this age, and Gandhi will inspire generations of individuals fighting for goodness of the society. If today we find that *Gandhism* is in severe test in



countries like India, it is not because there is certain inherent weakness in *Gandhism*, but it is because we have not seen in India strong leaders with the required courage and conviction to fight the evils in society. We may borrow Gandhi's own words on *Ahimsa*, and say that *Gandhism* is only for the courageous people.

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Dr. Naresh Rout, Lecturer in History, Brahmani College, Dandisahi, Dist- Kendrapara, Email: jagannathnaresh@gmail.com

Corona : A Mid Summer Nightmare

Sangram Keshari Kar

CORONAA !!!

How fearful ! How dreadful !!

People fear thee like Children seeing darkness and shrill

Listening to the unravelled story of "Grandmaa" on Canibals.

Thou trespassed through East and devastated the West
Everybody scared of mortal combat
Researchers and Scientists went on quest.

Thou Ubiquitous and formidable
Spread thine pandemic tentacles in every nook and crany
Before an inferal holocaust
(you) proved "the Science" a "Fallacy" and funny.

Caused a heavy genocide across the Globe
And menaced to shatter the human culture
"Death" laid its icy touch all over
And pushed the world in to a Crucial Juncture.

The only Panacea to maintain Social Distance
And the rules of Govt. to strictly adhere
One recipe of Doctors to "Rest at home" and with Mask
If not "Rest in peace" with king of Terror.

Sangram Keshari Kar, Chahapara, Mahanga, Cuttack.



India's Freedom Movement and the Role of Tribes in Odisha

Dr. S. N. Tripathy

Abstract

Almost 8.6 per cent of the total population of India (2011 census), known as Scheduled Tribes is in the grip of numerous catastrophes owing to the prevalence of vicious circle of poverty and unemployment with rapid deteriorating common property resources. The States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat have more than half of the total tribal population of our country. In the above backdrop, with the help of secondary sources of data, an attempt has been made in this paper to portray the factors which contributed for the emergence of tribal movements in the colonial Odisha.

Tribal Resistance Movement in Odisha:

The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. Tribes constitute 23 percent of the total population of Odisha, represent one of the most economically impoverished and marginalized groups in India. History of Odisha is replete with scores of instances of such unequal battles that became inexorable when imperialist forces came out with their mad craze for acquiring other's territories through the use of brute force, destroying the sovereignty and freedom of free people and bringing in the process a holocaust to

the lives of Indian populace (Gomango, 1994, Padhi, 2001).

An extraordinary aspect of freedom movement in Odisha was the involvement of tribal people which provided the backbone of the resistance movement against British authority in Odisha as well as in other parts of India. Tribal resistance movement was an integral part of Freedom Movement of Odisha against the British Imperialism. In this historic struggle, the heroic roles played by some distinguished tribal leaders were Laxman Naik of Koraput, Ratan Naik of Keonjhar, Dora Bisoyee and Chakra Bisoyee of Ghumsur and Veer Surendra Sai of Sambalpur. Indeed, nothing could be more inspiring and edifying than saga of heroic struggle and sacrifice



of galaxy of tribal personalities as mentioned above (Panigrahi, 2011).

The most dominant representative of the tribal resistance movement was that it was fundamentally an uprising against the foreign rulers and in that sense could be constructed to be the predecessor of the national freedom movement which congregated momentum in the later stage under the motivating leadership of Mahatma Gandhi. Alienation of land ownership of tribal uprisings and eviction of tribal tenants was the direct and inevitable outcome of this process of invasion of shrewd and unscrupulous traders and money lenders and prosperous peasants from the plains into tribal areas and enforced induction of the tribes into their ways.

Tribes performed as harbinger in their struggle for independence of our mother land. In the context of the *Khonds* of Ghumsur; who gave clarion call against the Britishers; protested the British, as the latter interfered to stop the heinous practices by the formers. The unique fact remains that tribes could no longer modestly succumb to the intervention of the foreign rulers in their habitat, age old customs, rituals and cultural moors. The *Khonds* killed a group of British troops, as the farmers were misbehaved and troubled by the latter. The British could not dare to enter into the remote hilly areas of the *Khonds*, because, the latter launched guerilla warfare. The Khond Chief Dora Bisoyee was the main target of the English soldiers (Report of J.A.R. Sterenson, 1835). The British announced handsome reward to arrest the Chief. The Khond Chief Dora Bisoyee was the main target of the English soldiers (Chaudhuri, 1992). Chakra Bisoyee another tribal leader of Ghumsur dared to fight against the British troops. Although the British offered him pardon, if he would surrender but there was no positive response. The British could not capture Chakra, as he escaped from place to place such as Angul

to Ghumsur, then Sonepur, Kandhmal, Ganjam and Parlakhemundi.

The British historian Hunter has remarked that in the annals of rural Bengal the Santhal rebellions; “what we (British army) fought was not a war. So long their (Santals’) drum went beating; they went on fighting to the last man.” About 20,000 Santals died and Hunter concludes, “There was not a single sepoy (soldier) in the British army who did not feel ashamed.” The war of the *Kondhs* against British domination has also been extensively documented by the British administrators. The British sought to put an end to the rituals of human sacrifice of the *Kondhs*.

Felix Padel* aptly mentioned that the British in fact exaggerated the ritual and its violence in order to put gloss on their efforts to suppress this almost indomitable tribal community. Needless to mention, the British did not just sacrifice *Kondh* lives, they massacred them in thousands. Beginning at the middle of the 19th century, which also corresponded with the end of the stage of direct plunder, the British policy in India significantly became one of support for landlords through whom the officialdom of empire sought to protect their dominations. Every now and then there was a deviation from this policy to accommodate the pressure generated by an unequal agrarian society which under the impact of the market, produced peasant movements, ...over the century; the peasants’ ability to resist the landlord control of rent and the structure of landlordism stood considerably weakened by the end of the British rule (Speech presented by Majid Siddiqi, JNU, 23rd May, 1997 cited in Das, Vidya 2005).

There exists a long and illustrious list of tribal resistance movement that took place in different parts of Odisha. But nothing could be



more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are without a parallel. This great tribal leader is no other than Laxman Naik of Koraput (N.P.Panigrahi, 2007).

Belonged to a *Bhuyan* tribe, Laxman Naik the illustrious tribal leader was born on 22nd November, 1899 in Tentuligumma of Malkanagiri. He occupied an eminent position and was among the few tribal leaders in the country to organise the tribal people for the revolt against the British Raj. He fought single-handedly against the oppressive foreign rulers with consummate skill and rare passion of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He sacrificed all worldly comforts and did not bow down before the pressure of the British Imperialism. This tribal hero was not well educated, hitherto completely unaware about the national movement. He was desperate for the freedom of this country. He became more active, when Gandhi's message reached Koraput. He became an active member of the Congress in enrolling as a "anna" or "charanna" member of the Indian National Congress. He played a crucial role in popularizing Congress programme in Koraput. The people of Koraput and its surrounding areas like Malkanagiri, Tentulipada, accepted him as the real hero and sacrificed themselves for the cause of national Freedom. He promoted Khadi and made people aware of the Congress plan of action and took the charge of President of the Congress Primary Committee at Mathili in Koraput in 1942. He managed to mobilize the tribal people for various development works like constructing roads, building bridges and establishing schools. He asked the villagers not to pay the taxes to the British Government.

During the Quit India Movement 1942, Laxman Naik was nominated to represent Mathili. He also offered individual *Satyagraha* with other seven friends in 1941 in Mathili Police Station area and used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkanagiri" (B.Devi, 1972). The Bonda tribes of this region were violent and aggressive and seized Mathili Police Station under the leadership of Laxman Naik. The angry demonstrators voiced patriotic slogans and as retaliation measure, the police lathi-charged on the innocent tribal people of this area.

On 21 August 1942, Laxman Naik took the leadership to hoist the Tricolour atop the Mathili Police Station. The police lathicharged the mob and Laxman Naik was hit by a police on his face and was lying in a small drain in front of Police Station. Subsequently, since Laxman Naik was their leader he was deceptively implicated in a murder case of a forest guard and as a result, along with his sons and Congress workers were sent to Koraput Jail. His trial was taken by the Additional Sessions Judge of Koraput Session Court and he was sentenced to death under Section 302 of I.P.C. Later on, he was then sent to Berhampur Jail for execution. At the break of dawn on March 29, 1943, by 5.30 a.m. Laxman Naik gallantly marched towards the gallows (S. M. Ali, 1988). In this way, this great tribal leader struggled against the British imperialism and at last sacrificed his life for the motherland.

Birsa Munda and his movement

Birsa Munda (1875-1900) was an Indian tribal freedom fighter, religious leader and folk hero who belonged to the Munda tribe. He commanded an Indian tribal indigenous religious millenarian movement that rose in the tribal belt of modern day Bihar and Jharkhand** in the late 19th century, during the British Raj, thereby



making him a significant personality in the history of the Indian independence movement. His achievements were even more remarkable for having been accomplished before the age of 25. He was born on 15 November 1875 at Ulihatu, Ranchi District, in what was then Bihar, and hence was named after the day of his birth according to the then prevalent Munda custom. The folk songs reflect popular confusion and refer to both Ulihatu and Chalkad as his birthplace. Ulihatu was the birthplace of Sugana Munda, father of Birsa. The claim of Ulihatu rests on Birsa's elder brother Komta Munda living in the village and on his house which still exists albeit in a dilapidated condition. Birsa's father, mother Karmi Hatu, and younger brother, Pasma Munda, left Ulihatu and proceeded to Kurumbda near Birbanki in search of employment as labourers or crop-sharers (saajhedaar) or riots. At Kurumbda Birsa's elder brother, Komta, and his sister, Daskir, were born. From there the family moved to Bamba where Birsa's elder sister Champa was born followed by himself. His call against the British Raj, "Abua raj stejana, maharani raj tandujana" (Let the kingdom of queen be ended and our kingdom be established.) is remembered currently in tribal areas of Odisha, Madhya Pradesh, West Bengal and Bihar.

As the tribes with their primitive technology could not generate a surplus, non-tribal peasantry were invited by the chiefs in Chhotanagpur to settle on and cultivate the land. This led to the alienation of the lands held by the tribes. The new class of Thikadars was of a more rapacious kind and anxious to make most of their possessions. In 1856 the number of the Jagirdars stood at about 600, and they held from a portion of village to 150 villages. By 1874, the influence of the old Munda or Oraon chiefs had been almost completely effaced by that of the farmers,

introduced by the superior landlord. In some villages the aborigines had absolutely lost their proprietary rights, and had been reduced to the position of farm labourers. During this critical time there emerged a dedicated tribal leader, Birsa Munda a great freedom fighter. Birsa Munda along with the Oraon chiefs reacted vehemently against the twin challenges of agrarian breakdown and culture change, through a series of revolts and uprisings (Tripathy, 2016).

The new class of Thikadars was of a more rapacious kind and eager to make most of their possessions. In 1856 Jagirdars stood at about 600, and they held from a village to 150 villages. By 1874, the authority of the old Munda or Oraon chiefs had been almost entirely effaced by that of the farmers, introduced by the superior landlord. In some villages the aborigines had completely lost their proprietary rights and had been reduced to the position of farm labourers. To the twin challenges of agrarian breakdown and culture change, he along with the Munda responded through a series of revolts and uprisings under his leadership. The movement sought to assert rights of the Mundas as the real proprietors of the soil, and the expulsion of middlemen and the British. He was treacherously caught on 3 February 1900 and died in mysterious conditions on 9 June 1900 in Ranchi Jail. Though Birsa Munda lived for a very short span of 25 years, he awakened the mindset of the tribes and mobilised them in a small town of Chhotanagpur and was a terror to the British rulers.

Nature of tribal movements in colonial India:

It is inferred from the above analysis that tribal communities have had an extensive history of struggle against the British during the colonial period. It is also apparent from the aforesaid analysis that pre-independence tribal movements



were revolts between the evil designs of expansionism and the powerful instinct of self-presentation of our population (K.Gomango, 1994).

Some of the tribal uprisings were directed against the mal-administration of the numerous feudal chiefs, the so-called *Rajas*, *Maharajas* who held ownership of large estates and lived on a policy of extortion and oppression. They represented as the entertainers of the imperial power and all their action and conduct were targeted at strengthening the foundations of the British rule (Tripathy, 2016).

A remarkable aspect of the resistance movement could be attributed to immigration of a chain of resourceful peasants, money-lenders and scribes from the coastal plains to the tribal hinterland and the process of forced assimilation of the tribes with the economic policies pursued by the immigrants such as improvement of land, introduction of improved agricultural practices in places of the primitive agricultural system pursued by tribes.

Indeed, the land revenue policy of the British Govt. grounded on frequent settlement and revision of rent provided an impetus to the process of tribal land alienation, pauperization of the tribal peasantry, the exploitation of tribes, and interference in their customary rights, had resulted in unrest and violence in the tribal society which culminated in to revolts against the Britishers which must be recognized as forerunner to the freedom movement.

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Dr. S. N. Tripathy, Former Professor of Economics, Gokhale Institute of Politics and Economics, Pune, Currently at 4th Bijoy Bihar, Berhampur, Odisha-760004, sn_tripathy2004@yahoo.com



Independence Day - A Day of Tribute

Er. Raghunath Patra

Our humble tributes to leaders
for selfless sacrifice, contribution
in valiant struggle and endless challenges
in this auspicious occasion.

Our humble tributes to Martyrs,
soldiers who defended borders,
and for cause of our motherland
who have laid down their lives.

Before 'Sepoy Mutiny' of 1857
Our Odisha was at fore front
Of struggle laid by Buxi Jagabandhu
In 1817, historic 'Paika Revolt'.

State Government had recommended to
declare 'Paika Revolt' as 'first war
of Independence' to Union Govt.
Instead of Sepoy Mutiny as before.

In disaster management, our State
Secured global benchmarks
Plays major role in agriculture
and food security, road networks.

Odisha, now known for industrial growth,
anti corruption measures, governance
technology, transparency, teamwork etc.
run in progressive importance.

In education, health, women empowerment
historic achievements noticed ever
Electrification, drinking water supply
to rural and urban areas developed more.

Praiseworthy decisions taken by states
to accord land rights to slum dwellers
transforming Odisha to global sports
hub through successful organisations.

Through various programmes of the State
poverty has been unthinkableably reduced
skill development, employment opportunity
has come to limelight, admired.

On the eve of our Independence Day
poet extends warmest greetings to all
for celebrating this auspicious occasion
may Lord Jagannath bless them all !!

Er. Raghunath Patra, Brundaban Dham, Lokanath Road,
Patanahat Sahi Chhak, Puri-752001.



Press, Nationalism and India's Freedom Struggle

Prof. Pritish Acharya

As the title of the topic suggests the discussion will focus on the evolution of the Press in India and its relations with nationalism and freedom struggle. This is planned to have two parts: the evolution of Press in the first part and its relations with nationalism and freedom struggle in the second part. As the nationalism and the freedom struggle have a long history the discussion will focus on the developments till the close of the 19th century. In other words, the discussion will centre around the evolution of the Press and its relations with nationalism and freedom struggle till the end of the 19th century.

The Indian National Congress (INC) was founded in 1885 and the mass agitation began with the Non-Cooperation Movement (NCM) in 1920 followed by the Civil Disobedience Movement (CDM) in 1930 and the Quit India Movement in 1942. There were long intervening periods between the different phases of mass agitation. However, it is a fact that the freedom struggle did not halt during the intervening periods. Nor did it begin suddenly at the time of the mass agitation. Here comes the role of Press. The Press grew alongside the nationalism and took the lead role in the political propaganda, political education and formation and propagation of nationalist ideology. Arousing training, mobilizing and

consolidating nationalist opinion became the main task of Indian Press. The significance of the Press lies with the fact that it was there to awaken the public for a mass agitation. It was also there when the agitation was active and intense. This also means that without the Press the mass agitation phase either would have been delayed or had occurred in a dis-jointed manner, as in the Revolt of 1857. Chronologically speaking, the Press precedes the growth of nationalism and freedom struggle in India. It is their harbinger and trend setter. It nurtured them and got them ready for active movement. Further, its support and nurturing was never un-critical, which strengthened the nationalist struggle.

Nationalism and Freedom Struggle

In public parlance nationalism and freedom struggle are synonymous. But, they are not. Nationalism is a broader concept that justifies the transformation of a modern state into a nation. Freedom struggle refers to a specific agitation for the attainment of freedom of a nation that is un-free and under bondage by another nation. In case of India, England held her under colonial bondage from 1757 onwards. While fighting against colonial bondage or British colonialism for achieving freedom India continuously strove for a nation and



a national identity. While nationalism is generic to every nation, freedom struggle is specific to those emerging nations which had been restrained from such generic growth by another powerful nation or colonial power. Further, India's nation-hood at the end of the freedom struggle was neither replicating the British notion of nation-hood, nor even a going back to the pre-British era, but building up of a new nation based on modern, scientific and universal values. While fighting the British colonialism, the nationalists also struggled against those obscurantist and dogmatic views which had stumbled India's rise as a modern nation. Critiquing the Sati system or child marriage system or untouchability or asking for mass literacy and woman education was as much a nationalist act as the anti-British activities. At the same time, Indian nationalism also did not mean an outright rejection of all Indian traditions, rather the focus was on a synthesis of both traditions and modernity in view of their practicality in contemporary times.

People and Nation

People and nation are inseparable. Unlike in a Pre-nation State, where the people are subjects, the people in a nation or in a nation in the making, as in India, are actively concerned about the nation, its up keeping and defence. In fact, the people are the nation. However, their evolution into a modern nation does not happen suddenly. It is a process and the people's going through the process is nationalism and nationalist struggle. The Press comes as a link between the people within the nation and between the people of different nations. It is because of this, the Press is seen as one of the main founding pillars of a modern nation. Since nationalism or coming together of people is set as an agenda, the Press

gets integrated to it. Recognition of the Press as the 'Fourth Pillar' of democracy could be viewed in this context.

Nationalism emerged as a modern idea in Europe after the Renaissance and Reformation in the 15th and 16th centuries. The countries which had been experiencing these new developments set out for geographical explorations. It fetched them rich dividends in the form of colonial possessions. The new possessions or colonies were politically subjugated and the colonial relationship, which was never based on any mutuality, was legitimized for perpetuating it. Colonialism was the new ideology that legitimized the unequal relationship between the colony and the mother country. The interests of the colony remained subservient to the interests of the mother country. Colonialism also meant an ideological hegemony of the mother country over the colony.

Gradually the people in the colony began to realize it and strongly reacted to it. They also strove for a nation and national identity. They fought the colonial ideological hegemony. Their reaction and crusade against the colonial hegemony could be explained as the anti-colonial movement or the national movement. It evolved over a long period and the Press as a modern idea remained alongside throughout. It needs a mention here that all countries in Europe were not colonial powers having colonies under them and all countries outside Europe were not colonies under any colonial power during the period, i.e., the last two centuries and a half. Cyprus in Europe was a colony of England and Japan in Asia had Korea and Manchuria as her colonies.



PRESS and Printing Press

The noun Press means newspapers and the journalists who work for the newspapers. It is also known as media. However, the word press in verb form does not have any apparent relation with media. It means to push something firmly in order to get a new output. For example, weight is put on a fruit to get juice out of it. This means, what is apparent may not be real and true. Weight is to be put to get the real and truth. The Press does it and gets the real. In other words, quest for truth becomes the meaning and objective of the Press or media. With the passage of time today whether the Press is committed to it or deviates from its basic objective and meaning could be a question for the Press to ponder over.

The Press in the sense of media is not un-related to printing press, which multiplies the text or an image for the purpose of disseminating it. But, simple printing in the printing press does not signify Press. Machination of printing that facilitated quick multiplying of the text may be nearer to the meaning of media. Printing existed long before. China had developed it in the 3rd century A.D. After the unification of China by the Qin or Chin rulers in 221 BC, there developed a huge bureaucracy. Official documents were required to be multiplied for dissemination in the bureaucracy. Regularly examinations were held for recruiting the qualified people from the gentry into the bureaucracy. This necessitated the multiplying of study materials based on Confucian philosophy. Paper and printing developed in China as 'child' of such necessity before the 8th century CE. Korea and Japan, two adjacent countries, adopted it later. The technology travelled to Europe through the Silk route. Since the early 14th century the Italians began producing books with woodblocks. The rest of Europe adopted it. The

printed books were cheaper and affordable than the hand written luxury editions of manuscripts. In the beginning the aristocracy looked down upon the printed books as cheap vulgarities. Printed books were associated with people of lesser means. The dissemination of knowledge was something scornful to the affluent aristocratic class.

With the onset of Renaissance and Enlightenment in Europe, more and more people were ready for reading and writing. Growth in the economy was giving them more leisure time to spare for reading. The demand for printed texts grew. The need for their quicker and cheaper reproduction led to further innovations in the Print technology. Finally Johann Gutenberg of Mainz in Germany invented printing with movable type and oil based ink in Strasburg, a Franco-German border town, in 1440. The Protestant reformation movement and the printing technology gave a major boost to each other in the 16th century Europe, because the Bible and the contrasting interpretations of Bible and Christianity by different Protestant and Catholic trends were printed in large numbers and read widely.

Ignatius of Loyola (1491 – 1556) had founded the Society of Jesus in the 1530's to counter the Protestants and to win them back to the Catholic faith. Known as Jesuits, the members of the society, who are known even today for their well managed educational and management institutes, travelled to difficult places to spread their message. It is they who brought the first printing press to Goa in India in 1556. However, the coming of printing press did not seem to have much impact in the Indian subcontinent. The Mughal bureaucracy was big like that in China, but could not adopt the new printing press, for reasons best known to it. Like the Christianity,



the new printing press remained limited to a microscopic minority. Medieval India remained contented with its manual copying of manuscripts. Had the printing technology been adopted and spread, probably knowledge and formal education would have percolated faster to the mass level and checked colonialism in India in later times! Even the dynastic rules, including the Mughal rules, would have felt its ramifications! However, such 'astrological predictions' do not come under the purview of scientific historical studies.

The printing, which was limited to the spread of missionary literature in the 16th century, was introduced as a commercial venture in Bombay more than a century later in 1674-75. Bhimji Parekh, a Gujarati merchant, requested the English East India Company for the service of a printer to set up a printing press. There was a growing market for Hindu religious texts among the inquisitive Europeans and the Gujarati merchant wanted to start a printing press to cater to it. Henry Hills was the printer with a press, movable types and paper, etc., in the press of Bhimji Parekh (English Records of Shivaji, Poona, Vol.-I, P – 137, in Shodhganga, *History of Printing Press in India*, P.311).

Beginning of the Press as Media

This, however, did not immediately lead to the coming of the Press in the sense of media. It came only after a century later in 1780, when James Augustus Hicky brought out the Bengal Gazettee from the Company's capital town Calcutta. (Reba Chaudhury, *The Story of the Indian Press in The Economic Weekly*, Bombay, 26 February 1995, P.291) The first newspaper had been published in Europe in 1609. The first newspaper in English was printed in Rome around

1620. The Oxford Gazettee was first published in 1665. Later on it was renamed as the London Gazettee and published as the official journals of record of the Government. But, its journey to India was delayed by a century and a half. The man who started the Press in India was an English man.

The late start of the Press or newspapers in India had several reasons. Until 1757 the East Indian Company had no political authority and the Mughals and their successor regional states had no inclination for modern Press in India. Further, a State run Press could not have good future perspective without a large public demand. Hence, spread of education with a growing reading public was a precondition for a Press to begin. Further, the Press had to have a critical attitude towards the state and its politics for becoming successful as a public and commercial venture. After 1757, when the company gained political authority in Bengal and elsewhere, the officials, who largely came from the British aristocracy, had a scornful attitude towards the Press, which was an off spring of the print culture, and lampooned them. The powerful Mughals and their successors and later the East India Company during the Monopoly Trade stage of colonialism could hardly tolerate public criticism, while the intrinsic nature of Press was to be critical of the people in authority for its survival. Public interest in a loyalist Press or state owned Press is an unthinkable proposition!

Though Hicky was the first person to start the Press in India, his *Bengal Gazettee* was not Indian in any sense. Hicky, the editor and publisher, was an Irish man; the language was English and the target audience of the Gazettee was the British public. It was the monopoly trade stage of colonialism, as pointed out earlier, and the company officials illegally indulged in private



trade. They also took bribes from the native princes and zamindars. Corruption was rampant among the Company officials. The disgruntled company employees lampooned their higher authorities. The criticism and gossips had a large audience at home as well as among the Europeans working or temporarily living in the colony. Hicky's *Bengal Gazettee* soon turned out to be a forum for such lampooning.

Nearly a year after the publication of the *Gazettee*, the criticism was so intolerable. In the absence of any Press law, he continued to bring out the *Gazettee* from the jail. Finally fresh law suits were framed against him; the printing press and the types were sized and the publication stopped in 1782. Thus, Hicky also became the first editor to go to jail and to bear the Press censorship in India. Despite the official hostility towards the Press, there were four weekly newspapers and one monthly magazine published from Calcutta within six years of Hicky's maiden effort. They were *Indian Gazettee*, *Calcutta Gazettee*, *Bengal Journal* and the *Calcutta Chronicle*. The monthly journal was *Oriental Magazine of Calcutta Amusements* (Reba Choudhury, *op. cit.*, p.291). Similarly in Madras, the *Madras Courier* (1785), the *Madras Gazettee* (1795) and the *India Herald* (1795) had been brought out. Like Hicky, the Editor of the *India Herald* one Humphrey had also been arrested and deported to England for unauthorized publication.

In the beginning years of the 19th century the journalism in India, which was still in the hands of the British nationals, had to face more hostilities and more restrictions. This began with the coming of Lord Wellesley, who had an aristocratic parentage, as Governor General in 1798. There were no press laws and any person intending to

publish a newspaper would be suspected by the Company at the first instance. Denial of postal privileges was common to a newspaper, if it offended and was unrepentant. Pre-censorship and deportation of an 'incurable' editor were other methods of suppression. The circulation of a newspaper hardly exceeded a few hundred copies. The Indian middle class remained largely untouched by it. Neither it was the target audience nor did it own the Press. Still the hostility was growing largely because of the feeling that these journals were "filled with indecorous attacks upon private life and ignorant censures of public measures and run by those who had neither literary pretention nor their circulation exceeded a hundred or two hundred copies." (Media in India: Raj to Swaraj, p.46, in Shodhganga) The official contempt for the Press shows the class divide. The higher officials of the Company represented the British aristocracy and the Press was seen as a weapon in the hands of the non-aristocratic lower class people. This also brings the Press closure to the idea of nation, which means a mass of common people in a given territory. Since the Company had been succeeding dynastic rules in India such hostilities towards the Press was not surprising.

The Press in a Liberal Era (1813-1857)

The Company's rule in India witnessed a major change in the colonial policy since the second decade of the 19th century. The Company's monopoly trade was almost replaced by free trade after the passing of the Charter Act of 1813. Restrictions on Press were considered 'unnecessary' leading to the removal of Press censorship. Lord Hastings as Governor General (1813-1823) inaugurated this liberal phase, which was carried forward by Lord Bentinck (1828-1835), Lord Metcalf (1835-36) and Lord



Auckland (1836-1842) in India. Publication of the *Calcutta Journal* (1818) by Sir James Buckingham, the emergence of vernacular Press and the rise of a native class of journalists were some significant developments of the period.

Sir James Buckingham (1786-1855) was an author, journalist and a traveller. He was not 'semi-literate' unlike many of his predecessors. As journalist "he believed it was his duty to admonish Governors of their duties to upbraid them furiously for their faults, to uncover the truth, though it was disagreeable to some people. He considered the Press to be a very necessary check on an irresponsible Government, especially in the absence of a legislature. Buckingham's contribution to the struggle for freedom of the Press in India was monumental, and he occupies an outstanding place in the history of Indian journalism." (Sharad Karkhanis, *Indian Politics and the Role of the Press*, New Delhi, 1981, pp. 27-28) Sir Buckingham edited the *Calcutta Journal* fearlessly from 1818 to 1823. Lord Hastings tolerated him with grace. However, after the departure of Wellesley, Buckingham's criticism was not tolerated, he was deported to England and his journal ceased its publication in 1823.

With some ups and downs the liberal phase of Press continued till the Revolt of 1857. Many newspapers in vernacular languages appeared during the period, though most of them were not political, but missionary in nature. In 1818, Gangadhar Bhattacharya published the *Bengal Gazettee*. It lived only for a year. Gangadhar was the first Indian to edit a newspaper.

Raja Rammohan Roy was probably one of the greatest gifts to Indian journalism. With him

one could see a visible integration of the Press with nationalism and freedom struggle. He published *Sambad Kaumudi* (1821) in Bengali and *Mirat-ul-Akhbar* (1822) in Persian and infused a clear nationalist fervor to the Indian Press. In India the Press had evolved from anti-Companism into anti-colonialism and strove for uncovering the truth and reality of the colonial rule and Indian society.

Raja Rammohan Roy was born in a conservative Brahmin family in the village Radhanagar in West Bengal. He had proficiency in several oriental languages such as Sanskrit, Arabic, Persian besides Hindi and Bengali. He had also studied English, French, Latin, Greek and Hebrew. Because of such wide exposure to the World of knowledge, he could overcome the conservatism and represented a synthesis of the ideas of East and West. It was neither aping of nor blind criticism of either the West or the East. He had studied Koran. He was well acquainted with Jainism and the Hindu religious texts of India. He had learnt Greek and Hebrew to study the Bible in the original. The synthesis he talked of was an effort to develop nationalism as a modern and dynamic idea. It would be rooted in the social and cultural setting of India without ignoring the universal, rational and humane values. The synthesis became the hallmark of Indian nationalism throughout the period.

Moved by deep love for his people and country Rammohan worked hard for their regeneration in all spheres. Pained by the stagnation and social corruption dominated by caste and tradition he criticized the prevailing superstitions and the rituals which had no rational basis. He defended Hindu religion and philosophy against the ignorant attacks of the missionaries.



On the other hand, he criticized idolatry and led a lifelong crusade against the inhuman Sati system and child marriage system. He laid the foundation of nationalism, though the freedom struggle in its mass agitation form did not occur in his life time.

Raja Rammohan Roy fought for the freedom of the Press, because, like Buckingham, he believed it to be the key for the building up of a modern nation. When John Adam, the successor of Lord Wellesley, brought the press Regulation Act of 1823 against the liberal tradition of the time, he protested against it. The Act considered the publication of newspapers without license to be an offence. The restriction was directed to mainly Indian language papers or those newspapers which were edited by the Indians. The Press in India had been discriminated at a time when the Press in England enjoyed freedom. Rammohan not only petitioned to the Government against it, but also shut down his publications as a protest. The Supreme Court rejected his petition. Instead of being silenced by this, Rammohan appealed to the monarch to reconsider. Rammohan had exposed the British of their discriminatory attitude towards the people of the colony at a time, when the British rule was being commended as 'god gift' to the colony. Probably it would be apt to say that the term nationalist press owes its origin to Raja Rammohan Roy in India.

Raja Rammohan Roy fought for the freedom of the Press, because, like Buckingham, he believed it to be the key for the building up of a modern nation.

The Vernacular Press Act of 1878

The Indian people could not distinguish between the Government and the missionaries, it was alleged. On 13th June, 1857, Lord Canning brought the infamous Gagging Act to regulate the establishment of printing presses and to restrain

the tone of all printed matter. This, however, could not check the nationalist Press, which emerged in different parts of the country during the period following the Revolt. The production of books, pamphlets and newspapers by Indians both in English and Indian languages grew many folds. In the late 19th century preceding the foundation of the Congress their influence also grew to a great extent. The vernacular journals outnumbered the journals in English. By 1870, it was estimated that, out of 644 papers in British India more than 400 were in vernaculars. In 1865-66 Orissa saw the publication of the *Utkal Dipika* (Cuttack) under the care of Gouri Shankar Ray. It was followed by the *Sambad Bahika* (Balasore) which came under the care of Fakirmohun Senapati in 1868. These two vernacular newspapers along with their compatriots became the chief instruments nationalist growth outside Bengal in eastern India.

The period witnessed the publication of the *Bengalee* (1862) in English by Surendranath Banerjee from Calcutta. Harish Chandra Mukherjee and Girish Chandra Ghosh brought out the *Hindu Patriot* (1853); Keshab Chandra Sen started the *Indian Mirror* (1862), Sishir Kumar Ghosh brought out the noted *Ananda Bazar Patrika* (1868). The *Hindu* (1878) was published in English from Madras and carried the nationalist fervor further. As the nationalist Press both in English and vernacular languages greatly impacted the newly emerging educated class, the *Times of India* (1861) the *Pioneer* (1867) and the *Statesman* (1875) were published.

The influence of vernacular Press had grown so much so that the Government perceived a threat. The perceived threat multiplied because



the British did not have many efficient and trustworthy translators. The result was the enactment of the Vernacular Press Act in 1878 during the viceroyship of Lord Lytton (1876-80). The Act intended to suppress the Vernacular Press and excluded the English language publications. However, the protests from a wide spectrum of the Indian public compelled Lord Lytton's successor Lord Ripon (1880-84) to repeal the Act. The success of the agitation for Press freedom became one of the catalysts of the rise of nationalism in the last quarter of the 19th century. Thus, the Press in India started by James Augustus Hicky in the form of the *Bengal Gazettee* in 1780 had turned out to be the nationalists Press in a century's time by 1881. The newly educated nationalist intelligentsia was its mentor and driver. The Press was now the most reliable vehicle for the spread of nationalism to the nook and corner of the country. It remained by the side of the underdogs of the society. Though its clientele was the educated class, the deprived and the disadvantaged section of the public also got influenced by it. The nationalist Press did not necessarily get confined to the exclusive domain of the bourgeoisie, rather it stood beside all classes of Indian people, because the success of a national and anti-colonial movement lies in its inclusiveness. The Press even at its nascent stage

dared to challenge the authoritarian colonial rule. With the growing maturity of the nationalist agitation the nationalists Press became sharper and stronger in its criticism of the Government. This made the nationalists and the Press dearer to the people. It is because of such umbilical relationship between the Press, nationalism and freedom struggle, most of the first rung leaders, such as Surendranath Banerjee, Balgangadhar Tilak, Lala Lajpat Ray, Mahatma Gandhi and Jawaharlal Nehru, had taken to active journalism during the period. Both Tilak and Gandhi had been sentenced to jail on charges of sedition for their writings in the Press. The *Kesari* (1881) in Marathi and *Maratha* in English were brought by Tilak, while Gandhi edited the *Indian Opinion* (1903) in South Africa, *Harijan* (1933) and *Young India* (1919) in India. Their priority to journalism is a testimony to the fact that the Press had been intrinsic to the growth of nationalism and freedom struggle in India.

Prof. Pritish Acharya, Professor of History, Regional Institute of Education (NCERT), Bhubaneswar-751022.
E-mail : pritishacharya0123@yahoo.co.in



Making of National Flag and Role of National Congress

Dr. Janmejay Choudhury

The national integration of the Indian people has a long historical background. It is not merely a modern development, but also has a deep root in the past. On mental and emotional foundation as laid in ancient times it existed through ages, and assumed the form of modern nationalism during the era of Indian renaissance and freedom struggle. Since independence, its value is upheld with greater determination in order to make India a great power on earth. At midnight when 14th August ended and 15th August began, and as the clock struck twelve, the President of the Constituent Assembly, Rajendra Prasad, announced that 'the Constituent Assembly of India has assumed power for the governance of India'. This declaration signified the beginning of independence. As the Prime Minister of independence India, Jawaharlal Nehru declared at that hour of the midnight: "When world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity." Thus ended the epic story of India's struggle for freedom.



In the capital India the nation celebrated the coming of independence in the most magnificent manner. In their joy and emotion the people reminded the world that the struggle of generations had at last ended in Victory. Under the shadow of the tragedy of partition, independence dawned at last. Gandhi, however, proved in his triumph over violence that the people of India possessed the inherent strength of sanity and goodness to rise above communalism as an independent nation.



India did not get freedom as a gift from the foreigners who ruled her. Her people fought as nation to win it. Many became martyrs, and numberless men and women went through endless suffering for the cause of the country. Those who died or suffered were fighting for the ideal that freedom was the birthright of man. They were fighting for the liberation of their motherland, a land of ancient civilizations and birthplace of many great men of history. Their struggle was neither short nor easy. It was a struggle against the mightiest foreign empire of modern times carried on for many years. An unknown patriot rightly sang in the early years of the freedom struggle:

Oh Martyrs,
The battle of freedom once begun
And handed down from sire to son
Though often lost is ever won.

Through great sacrifice that the war of Indian independence was at last won. And, the bliss of liberty came to the people because of those sacrifices. For generations of men and women in independent India, it is necessary to remember the memorable role of the men and women of the past generations who worked for the rise of the nation and the independence of the country. To the youth, the story of India's struggle for freedom is a lesson worth knowing. It is a source of inspiration as well as of instruction for the present and the future. Nobler ideas, historic events and heroic movements constitute the history of the freedom struggle in India. Study of history is like homage to the past. For the rising generations of a great nation, let its history carry the examples of devotion and dedication to the cause of that greatness.

With the independence in sight, it became necessary for the Constituent Assembly to prepare a National Flag for independent India. The National Congress had had its tricolor flag with the picture of the 'Charkha' or the spinning wheel at the centre. Mahatma Gandhi regarded the 'Charkha' as symbol of India's determination against the freedom exploitation and domination. It represented the masses of people and their industry. But, it was now decided to put a new symbol in place of the spinning wheel to represent something greater and higher. In India's long history, there was a time when she was the integration of all her people under a common ethical law, and also when she taught the civilized world about peace and human brotherhood. It was the time of Emperor Asoka. Under his Wheel of law, that monarch tried to unite all religious faiths, and all races of people by a code of universal moral conduct for a pious, virtuous and perfect life. There was no distinction between man and man, or high and low, or place and place under that law of piety and duty. It was a law to bind and integrate the people of the entire subcontinent. More than that, the Wheel of Law represented a message for the whole humanity. It was the message of universal peace and brotherhood among the people of all countries. Asoka's missionaries preached that message in various countries, far across the frontiers of India. Peace not war, non-violence not violence, became India's gospel for mankind. What Emperor Asoka had felt after the violence of his Kalinga War long long ago, Mahatma Gandhi represented that very feeling when the world suffered from two most violent World Wars. These feelings represented the true spirit of the Indian culture and were like the gifts to human civilization.



In view of the world significance of the Wheel of Law, it was decided to place that Wheel or the Asoka Chakra in the centre of the national Flag. On 22 July 1947, Jawaharlal Nehru presented the National Flag of free India to the Constituent Assembly and moved the resolution to accept it saying: “Resolved that the National Flag of India shall be a horizontal tricolor of deep saffron, white and dark green, in equal proportion. In the centre of the white band, there shall be a wheel in navy blue to represent the charkha. The design of the wheel shall be that of the wheel, Chakra which appears on the abacus of the Sarnath pillar of Asoka.” The Constituent Assembly adopted the Flag.

“Some will recall through the wheel the name of that Prince of peace, Asoka, the founder of an empire, who ultimately gave up the pomp and the circumstance of power to become the undisputed emperor of the hearts of men, and became the representative of all the then known faiths. We would call it a legitimate interpretation of the wheel to seek in it the Wheel of Law ascribed to that living store of mercy and love.

“The spinning wheel, thus interpreted, adds to its importance in the life of billions of mankind. To liken it to and to derive it from the Asoka disc is to recognize in the insignificant-

looking charkha the necessary of obeying the ever-moving wheel of the Divine Law of Love.”

Right from the Vedic Age, the people of India were thus taught to regard the whole of India as their eternal motherland. This was a remarkably feature of the Indian history. The independence of India was a mighty event of modern history; A new national state took its place among the family of nations. It contained the second largest population on earth. It also became the largest democracy. The new situation demanded greater integration of the people for a better future. One of the major achievement of the Indian leaders at the time of independence and soon thereafter was the merger of the Princely States with the Indian Union. The integration of the Princely States was a big step towards the political unification of India. The whole country came under one Constitution and one political system. The eternal soul-force of India will ever keep her people together through the tides and storms of time. That has been the supreme triumph of Indian history.

Dr. Janmejaya Choudhury, Lecturer in History,
Sri Jagannath College, Kaipadar, Khordha.



Exploring Pushpagiri University of Ancient Odisha : Going Beyond the Eurocentric Knowledge System

Kamalakanta Roul

Covid 19 virus has gravely hit several sectors of modern life and livelihood especially market driven economy, education and society. Lakhs of people have lost their lives and professions in the wake of the virus. Educational institutions have been shut down and social life has been cut to size in a particular way. Looking at the complexity and multiple failures, the Prime Minister of India has emphasized over the idea of 'self-reliant India' (Atmanirbhar Bharat) (The Hindu, 2020:1). It refers to the culmination of traditional and modern knowledge, skill, innovations and practices in life and livelihood. The Government of India has started implementing Gandhian economy to revive the micro, small and medium enterprises (MSME).

Worldwide, education has become a commodity in market and the liberal state has withdrawn itself from imparting free education to citizens. However, during the Covid 19 pandemic, social and political scientists have been urging that Indian academic curriculum from primary to higher education must be revised and updated which can make student self-dependent, self-reliance and empower them even in difficult circumstances like Covid 19. It has propelled to construct a 'Non-Western' Indian discourse on economy, education, epistemology and ontology.

India's Knowledge System

Knowledge has been an integral part of Indian civilization and occupying prominent space in every sects and beliefs since ancient Indian civilization to the contemporary modern period. Indian saints and monks spent their entire lives in forest, and mountain only to gain the knowledge of Niti, Nyaya, Sankhya, Mimamsa, Dharmashastra, Arthasashtra and many more epistemic and ontological ideas. Even in present day, Indian parents sacrifice their life, happiness and wealth for the education of their children. Education and knowledge are two interlinked aspects of social life which can be achieved from both the formal or informal institutions and also from real life experiences. According to Vishnu Purana, 'knowledge is that which liberates' humankind (*Sa Vidya Ya Vimuktaye*). Likewise, 8 Shrimad Bhagawat Gita (4: 33, 37, 38) urges that knowledge is the great purifier and liberator of the self.

India's knowledge tradition is ancient and has been a continuous flow for a rational as well as speculative inquiry of metaphysical domain. It is classified on the basis of memory (smriti) and experiences (anubhuti). Kapil Kapoor says that the discussion of Knowledge in India is



interconnected with three major terminologies: philosophy (darsana), knowledge (gyana) and vidya (discipline) (Kapoor, 2003:11). The knowledge tradition has been constituted and maintained in the frame of inner self and oral culture. It has been transmitted through the 'guru-shishya parampara' from generation to generation. Indian Vedic civilization, Gurukul education, and Ashram teaching had generated, piled up and preserved the knowledge tradition.

Eurocentric World View in India

However, the Macaulayism introduced English education in British India and constructed a group of Indians people who were 'Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect' (Macaulay, 1835). Thomas B. Macaulay dismissed Gurukul education, and Ashram education system. Ancient Indian higher learning University system- Pushpagiri, Nalanda, Takshashila- was also unsubscribed and rejected by British Indian colonialists. Indian people were termed as illiterate and 'uncivilized'. The importance of knowledge was dropped from the academic curriculum and education became a tool for administrative jobs only. British colonialism was justified even by Western liberal thinker J.S. Mill, idealist philosopher Georg Hegel and socialist visionary Karl Marx. Indians were monolithically taught that Western civilization had a long epistemic knowledge system and was very ancient, civilized, modern, democratic and superior to the others. Moreover, it was also told that Socratic School, Plato's Academy and Aristotle's Lyceum were the cradles of world civilization, knowledge system and cosmic idea. Consequently, the legacy of Indian knowledge systems and philosophies created by Veda, Upanishad, Valmiki, Vyasa,

Panini, Patanjali, Gargi, Maitreyi, Yagyanbalka, Charaka, Kautilya, and Gautama Buddha were abruptly ignored and rejected by the Macaulayism education methods. In his philosophical writings, Georg F. Hegel criticized India as 'the land of desire'. He termed Indian philosophy as 'non-dialectical' and lacks the knowledge of freedom. In two pages of 'The Phenomenology of Mind' (2003), Hegel summed up his poor views on Indian religion as a cult of "plants and animals" (Hegel, 1985). Furthermore, Alasdair MacIntyre (1983) and William Dunning (1902) were very critical of Indian political thoughts. Although, India has a number of classic literatures like Vyasa's Shantiparva of Mahabharata, Kautilya's Arthashastra, Buddhist literatures, Kalhana's Rajtarangini which are enriched with the insights of political ideas but these texts didn't attract these western philosophers. Apart from the famous Nalanda and Takshashila Universities, the contribution of Pushpagiri University was also dynamic and diversified in the Knowledge System of ancient India.

The Pushpagiri University: Constructing Non-Western Knowledge System

The description of Pushpagiri University is found in the travelogue of Xuanzang (Huiyen Tsang) who visited this university in 639 AD during the rule of emperor Harshavardhana. According to the Chinese traveller Xuanzang (Huiyen Tsang), the location of Pushpagiri University was over a hill with a 'super natural light' (Tsang, 1885). He had seen nearly eleven stupas erected by Ashoka in Odisha. A wide range of scattered relics, artifacts and antiques were traced and reported by a British official CS Banerjee in 1869 (Sengupta, 2014). An excavation was conducted in 1984 at three adjoining hills- Lalitgiri, Ratnagiri



and Udayagiri and discovered a huge number of sculptures, images, antiquity, fragments, stone tablets, potteries, coins, stone and terracotta tablets, and many huge stupas. In 1993, an academicians Harish Chandra Prusty wrote a research paper titled 'Langudi: A unique Rock-cut Buddhist Site in Orissa' which traced the ruins of a university complex called Pushpagiri University and it shared an equal status with Nalanda and Vikramshila universities. The research paper forced the ASI to start the excavation over 143 acres of hilly land from 1996 to 2006 and confirmed the lost heritage sites of the university.

Pushpagiri University was the oldest and prominent centre of higher education in ancient India which was originally known as the 'Pushpagiri Mahavihara' (Buddhist Great Monastery). A Brahmi inscription names the site as 'puspa sabhar giriya' which means 'flower-filled hill'. Pushpagiri University was established in ancient Kalinga (now Odisha) by Emperor Ashoka himself in 3rd century and it flourished for the next 800 years till 11th century. It was located in the Birupa- Chitrotpala river valley and presently comes under the Jajpur district, Odisha. Pushpagiri University campus was spread across three adjoining hills-Lalitgiri, Ratnagiri and Udayagiri. These hills are known as 'diamond triangle of Odisha'.

Lalitgiri, the red hill, is considered to be the holiest of the three sites of diamond triangle. The archaeological findings yielded sacred relics of the illustrious Buddhist luminaries presumed to be Buddha, Sariputta and Mahamaudgalayana preserved in three relic caskets of gold, silver, soap stone and Khondalite, a huge brick built apsidal Mahayanic super structure called

Chaityagriha. The inner sanctums are vacant and have a stunning lotus shaped staircase (Pani, 2018: 24). The monastery in Lalitgiri identifies the connectivity with Mahayana and Hinayana schools of Buddhism in Odisha. Lalitgiri was deciphered through the monastic seals as "Sri Chandraditya Vihara Samagra Arya Bhikshu Sangha". Ratnagiri, the hill of gems, has two stone guards at the main entrance. Ratnagiri Mahavihara was deciphered as "Sri Ratnagiri Mahaviharaiy-Arya-Bhikshu-Sanghasya" and was a centre of the Tantric form of Buddhism (Barik, 2009: 23). Tantrika Buddhism was gradually trifurcated to Bajrayana, Kalachakrayana, and Sahajayana (ibid: 24). Udayagiri, the hill of the rising sun, belonged to the Mahayana-Vajrayana cult of Buddhism. Furthermore, the most amazing facet of Udayagiri is the presence of an astounding stone gate near a stone well. Udayagiri monastery was deciphered as "Sri Madhavapura Mahavihariy-Arya-Bhikshu Sanghasya".

Pushpagiri attracted students from our neighbouring South Asian countries like Srilanka, Nepal, Bhutan, Tibet as well as from other foreign countries including China, Indonesia, and Japan. Buddhism boomed in Odisha in the sixth century and by eighth century, through its numerous sea ports, Odisha kings bridged political, commercial and religious relations with China. Foreign students and scholars came to Pushpagiri by Kalinga port (now Paradip) and crossed the Birupa River to reach at the university complex.

Pushpagiri was the residential education centre. The uniqueness of Pushpagiri is that every student was given separate chamber for self-study and research. There were a number of chambers in every monastery as Udayagiri monastery still has more than eighteen chambers. According to



Huien Tsang, students began their education at the age of nine and completed education by the age of thirty in ancient India. Three major types of Buddhism were studied in Pushpagiri: Mahayana, Vajrayana and Tantrik Buddhism. Oral texts and folklores state that along with these Buddhist sects, students studied other subjects such as the Vedas, Hetuvidya (logic), Shabdavidya (Grammar and Philology), Chikitsavidya (medicine), Sankhya philosophy, Yoga and meditation. Archaeologists also claim that students were engaging in pursuing research on metaphysics, science, medicine, Vedic sciences, and Buddhist philosophies in Pushpagiri.

Pushpagiri had very spectacular students and monks who became preacher and teacher of Buddhism in foreign countries including China and Japan. The most famous Buddhist monk Prajna studied in Pushpagiri's Ratnagiri Mahavihara and became an expert in meditation in 9th century AD. Finally, he left for China to preach Buddhist philosophy. A well known Tantrik Buddhist monk Bodhisi had practiced Yoga at Ratnagiri and was a specialist in this discipline (Barik, 2009: 24). In early 9th century AD, another prominent Tantrik Buddhist monk Rahulaa probably studied at Pushpagiri and became the Chancellor of Nalanda University. Archaeologists believe that some of the eminent Buddhist scholars like Nagarjuna, Aryadeva, Sarbagami, Dignaga and Dharmakirti stayed in these higher learning centres of Odisha and wrote many books on Buddhist philosophy and ethics. At the same time, Subhakara Simha, a person of royal origin from Odisha embraced Buddhism and travelled across China to propagate Tantric Buddhism (Patra, 2014: 48). Looking at the flourishing of Buddhism, King Harshavardhana sent Jayasena, a scholar from Nalanda, to Odisha to study the philosophy. When

Muslim invaders Vaktiyar Khilji attacked Nalanda, Vikramasila and killed thousands of Buddhist Bhikshus, thousands of Buddhist monks fled to Odisha and took shelter in Jagadalavihar Mahayana centre and other such monasteries. In 1202 AD, Chancellor of Vikramasila University, Sribhadra also took shelter in Odisha. Muslim invaders were not successful in conquering Odisha till the 16th century AD because of the befitting fight by the warriors of Odisha (Mohanty, 2014).

Conclusion: India can be a “Global Knowledge Hub”

Hence, more archaeological excavation, exploration and research are required to acquire a complete education system of Pushpagiri and other such ancient Indian universities. British political scientist W.H. Morris-Jones (1972) termed Western political thoughts as ‘parochialism’ and advised his Western intellectual counterparts to find out the relevance of Indian thinkers like Gandhi. Truly, Gandhi (1938) says that India is a great civilization which has many cosmic ideas to explore and to share with the Western world including culture, religion, philosophy, ethnic montage and linguistic tableau. Of course, India is an Idea, a category of description or a spur for imagination.

Being a part of modernity, India can go beyond the Eurocentric knowledge system to explore the Indic knowledge of Pushpagiri University and other such ancient universities of India. It is believed that the strong philosophical genres and enriched methodological experimentations in the broader framework of civilizational discourses from ancient to modern periods can make India a “global knowledge hub” as Pushpagiri was in ancient India. It will not only help in the construction of a non-Western



educational system but also empower Indian students to lead a dignified, self-reliance, and self-dependent life to tackle any kind of odd situations like Covid 19 pandemic.

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Kamalakanta Roul, Department of Political Science, University of Delhi, Delhi- 110007, E-mail : kamalakantroul@gmail.com.



In Odisha for the First Time Sarpanches got Collectors' Power for COVID-19 Management

Dr. S. Kumar Swami

Corona Virus disease (COVID-19) is an infectious disease caused by a newly discovered Corona Virus. Odisha with an exemplary track record in disaster risk reduction, response and management efficiency has also set a model to be imbibed by others. Much before anyone testing positive in the State on March 12 the State Government declared COVID-19 a “disaster” under the provision of Disaster Management Act 2005. For effective management of COVID-19 in Odisha a significant post lockdown strategy anticipating influx of lakhs of migrant workers, students, professionals and other stranded Odia people after end of the restrictions, the state government made registration and 14-days quarantine mandatory for all people returning to the state from outside after May 3.

Addressing the people in a video message, Chief Minister Shri Naveen Patnaik said his government will facilitate smooth return of the stranded Odia people from different states after lifting of the lockdown restrictions.

To effectively carry out the registration and quarantine exercises at the level of Gram Panchayats, the Sarpanches are also delegated with the “collectors’ power” within their jurisdiction in accordance with the provision of the Disaster Management Act, 2005, the Epidemic Diseases Act 1897 and Odisha Covid-19 regulation. Odisha is the only state to make such provision.

The State finance commission has recommended devolution of funds in the ratio of 60:30:10 among Gram Panchayat, Panchayat Samiti and Zilla Parishad. Of the total allocation of 30% to Panchayat Samitis, around 50% will be meant for drinking water, sanitation and solid waste management. The remaining fund parked with Panchayat Samitis will be spent on communication and health care Institutions like Community health centres and Primary health Centres. For 2020-21 alone, the 15th Finance Commission has recommended transfers of Rs.3,345 crore for the PRIs and ULBs. It includes grants of Rs.2,258 crores for PRIs and Rs.1,087 crores for ULBs. The grant includes 50% tied grants to be utilised for specific purposes, while remaining 50% will be spent for general purposes.

The Central Government has decided to treat COVID-19 as a notified disaster for the purpose of providing assistance to people affected by Corona Virus including those involved in relief operation or associated in response activities under the State disaster response fund (SDRF). In a letter to the Chief Secretaries of all States, the Ministry of Home Affairs said “Keeping in view the spread of COVID-19 in India and the declaration of it as pandemic by World Health Organizations (WHO), the Central Government has decided to treat it as a notified disaster and announced to provide assistance under SDRF. Hence allocation of funds for the SDRF the Odisha budget was Rs.909 crore in 2019-20.



For the first time the Odisha Government has delegated Collectors' power to Sarpanches means they can plan, coordinate and take steps to contain the spread of Covid-19. It is part of the community-based monitoring strategy to contain Covid-19 pandemic in the state.

Every Gram Panchayat will have registration facilities. Family members and friends of people can register for those, who want to return to the state after lockdown restrictions. They will be placed in a 14-days mandatory quarantine at the Panchayat with free of cost accommodation, food and treatment. After completion of quarantine period, an incentive of Rs.2000 will be given to them by the state government.

Steps taken by the Odisha Government for mandatory registration, streamlined movement and 14-days quarantine are very important to protect the returnees, their own families, the community and the state at-large. Compulsory registration and quarantine of all foreign returnees became a vital strategy to keep the Covid-19 situation under control in Odisha.

The State also took steps for smooth arrival of stranded Odias from outside after lifting of restrictions. The State Government discussed with the Centre and other host states on smooth arrival of stranded Odia people in different states and took steps accordingly.

The Odisha Government adopted scientific technology based system to facilitate smooth arrival of migrant labourers. The magnitude of the exercise demands a decentralised approach and the nature of the problem demands a humane approach.

Both these will be accomplished by community based monitoring system involving Gram Panchayats and Urban Local Bodies.

Official sources said the State Government involved the local elected representatives, Anganwadi workers and ASHAs to ascertain the number of people (state-wise), who are expected to return after completion of lockdown restrictions.

Justifying empowerment of Gram Panchayats and ULBs, it has been said it will facilitate smooth movement, track and monitor the returnees, and strengthen the fight against COVID-19. Recently the State Urban Local Bodies (ULBs) and Panchayati Raj Institutions (PRIs) would receive around Rs.23,848 crore during a period of six years as transfer from the State Government in accordance with recommendations of the fifth State Finance Commission. The funds will be released between 2020-21 and 2025-26.

Now the entire Government machinery is directed towards COVID Management and the decision has taken to bring it under "MO SARKAR".

It is said that life is precious and has to be protected in a dignified manner. The involvement of Panchayati Raj institutions which are peoples' institutions at the grassroots will go a long way to combat all types of problems and situations arises due to COVID-19.

The Sarpanches are the elected representatives who can contact for villagers because they are familiar with the specific problems of each household. It has been decided by Government to use State and Central funds to engage these representatives to fight the crisis.

Dr. S. Kumar Swami, Ex-Reader in Political Science, Kamala Nehru Women's College, Unit-1, Bhubaneswar-9, Email ID: kumar.swami59@gmail.com.



Present Day Global Ecology

Dr. Pramoda Chandra Pattanayak

Ecology is the study of the inter relationship of the organisms with their environment and with each other. Again the word 'environment' means all the physical, social and cultural factors and conditions influencing the existence and development of an organism. Primarily, the human being is an organism of the Animal Kingdom, known as the *Homo sapiens*. It is needless to say that in the primitive age, the human being was in close association with other members of the Animal Kingdom. But suddenly the human being reigned its superiority over its associates, most probably by discovering the method to control the fire. This discovery acted as a double edged sword to the environment. It decreased the volume of organic matter from the surface of the planet. On the other hand, increased the volume of undesirable elements in the atmosphere. Since the environmental factors like soil, sea, rivers and above all the air practically do not limit themselves to a particular politico geographical limit of a country or a continent, ecology has, therefore, to be dealt with global basis.

Injurious factors are speedily increasing for the ecological systems which is threatening the life in any form over this planet. As a result the pollution, deforestation or biodegrading so on so forth are the common topics of discussion in the

press and the public alike. The factors influencing pollution of the environment are enumerated in short, ut infra.

1. Deforestation:- Massive deforestation, without proper planning of afforestation, is the most important lethal factor to the ecological system. It is estimated that the woods are disappearing from this planet at a rate of twenty hectare a minute. The utility of plant kingdom, besides the maintenance of the carbon cycle, is causing rain, purifying the atmosphere and protect the soil erosion which has been built by nature over millions and millions of year. If the forest will be allowed to disappear at the present rate, it will not take much time to see this planet to become a desert only.

2. Industry:- The modern civilization has been linked with industry. As such there is keen competition throughout the world to industrialize the countries, even in agricultural country like India. The steel industry is said to be one of the oldest in our country. Yet an Indian can hardly check his temptation to have a steel article made in Japan, Korea, Germany or England, if available in the market, even if the rate is much higher in comparison to the rate of Indian steel article. I do not advocate against the industrialization of our



country since it is also concerned with many socio-economic factors. But it is high time to give a judicious thought on this score. Starting a heavy industry, say a steel or even aluminum, means massive deforestation to accommodate the factory premises and for the workers engaged in the factory. Further, pollution of environment is caused by effluents and unhealthy gases. For an instance chlorofluorocarbons, the trade name of which is Freons when released to the atmosphere cause depletion of stratospheric ozone. This chemical is used as the refrigerant and foaming agents in polymer industries. Since this is biologically inert, transported to the stratosphere where this is broken down by sunlight. The chlorine liberated from this breakdown catalytically destroys ozone which acts as a shield against the sun's ultraviolet radiation. It has been estimated that one per cent depletion of ozone would increase the amount of ultraviolet radiation that reaches the surface of the earth by one to three per cent. As a result it may cause decrease in food production and increase in the incidence of cancer.

3. Pesticides: Lately the authorities have diverted their attentions from industry to agriculture. Use of pesticides became imperative in order to save the crops from infestation of various pests affecting the yield. The insecticides and pesticides are mostly non-biodegradable in nature. As such it accumulates its residual effect for a long time and cause havoc much later.

4. Automobiles:- The readers are aware of the bad effects of the moving automobiles to the environment by way of its discharge of burning gases, I suppose. Again the transport of fuel from OPEC to the refineries and from refineries to the consumer counter has caused the pollution of

water by way of wreckage and breakage of oil tankers and also by spillage.

5. Testing of Nuclear heads :- At last, but not the least, the nuclear heads, presently in the store of different countries can cause the entire planet a dead one, at finger's touch. This point does not require elaboration.

Some suggestions towards improving the ecological system :- This is the most delicate part to deal with. Delicate because the factors of pollution mentioned above are so intimately connected with the socio – economic – Political and cultural aspects of the society that one cannot advocate against or suggest a feasible alternative for any of them. I will cite here an example – I had been to Ooty on a hard summer month here, to enjoy the fresh cool air there and had enjoyed the boating of Ooty lake – a long back. I was shocked to read a news, a few months thence that all the fish of the lake died. Investigation revealed that application of heavy pesticides on some crops in the adjacent mountain range caused this mass mortality. But can anybody argue against the application of pesticides. Similarly can anybody dare to raise voice against any of the points discussed above !

However, the scientists all over the world have cautioned the authorities and as such one should look back from wantonly race towards total destruction, especially in the country like India.

Let us consider about industry for a country like India, industry either heavy, medium or small scale, has become political and employment oriented. Most of the small scale Industries become sick sooner or later. Heavy industries, owned by the private sectors are only



profit based without any consideration to the harmful effects of the industries to the environment. Even the public sector industries do not take much care of recycling of effluents and thereby purification of atmospheric air. It is therefore, suggested that whenever industry is allowed to establish either by public sector or by private sector, adequate facilities for recycling of the effluents and provision for purification of atmospheric air should be made mandatory. This may cause higher production cost but would be sustainable in the long run. Again, the authorities should see that the area deforested for the township of any such projects should be covered with artificial forest, by fruit bearing plants or any other utility plants. I have seen such afforestation on both sides of the road from Beijing airport to Beijing city a distance about 25kms. For this purpose there should be scientific planning and incentives and awards for the people needed for encouragement. Secondly the authority should divert the resources for such other projects which do not disturb the ecological system to an appreciable extent.

Since India is an agricultural country, project leading to higher yield from the existing agricultural land at hand is of course a feasible preposition. But higher yeild by application of chemical fertilizer is also not a permanent solution. I am much tempted to cite an event in USA long past. In USA the agricultural output of the land increased by application of chemical fertilizer. Gradually the dose of fertilizer had to be increased from year to year. Time came when the yield decreased inspite of the application of sufficient quantity of fertilizer. Farmers were alarmed. But they observed that the region with high

concentration of cattle population presented lovely green scenery with good yield. Therefore, the government encouraged the people for dairy farming to supplement the agriculture. This was a right decision of Govt. and the land with organic compost returned to greenery and the farmers had good yield, as before. The animals, both domestic and wild, play an important role in maintaining the ecological balance.

Recently the government of India have declared, in order to overcome the depleted economy of the country, due to Covid-19 (Corona) pandemic, twenty lakh crore of rupees to be infused for different projects including agriculture and animal husbandry. As such planning should be made judiciously to make organic based agriculture. For this dairy farming is a must with goatery and sheep husbandry Dairy in the format of Amul of Gujarat is a good suggestion. I suggest this because I have seen the programme of Amul steered by a great man, late Padmavibhusan, Dr. V. Kurien while I was proceeding my higher study in Gujarat Agricultural University. Now that NDDB is taking up Dairy Programme in different states of the country it would be in earlier task for the state governments. Only proper direction and goal to be planned. Thus sustainable agriculture and agriculture based industries can successfully be achieved which may boost the per capita income of the people of the country.

Dr. Pramoda Chandra Pattanayak, 678- Laxmisagar, Bhubaneswar-6 .



Gandhiji, Swadeshi Spirit and Handloom

Dr. Anita Sabat

During a seminar, when I was addressing a room full of youngsters, I asked them, “How many of you have at least one handloom garment in your wardrobe?” I was shocked to see that just a few hands went up. I urged everyone to choose handloom garments the next time they go shopping.

My interaction and experience with many has shown the interest and inclination towards foreign goods and branded garments. I often wonder- “What is stopping us from wearing garments manufactured in India and adopting the ‘*Swadeshi*’ spirit ?” I agree with what our father of nation, Mahatma Gandhi, said regarding ‘*Swadeshi*’.

Swadeshi Spirit

To quote Gandhiji :

“*Swadeshi* is that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote... *Swadeshi*, for me, has a deeper meaning. I would like us to apply it in our religious, political and economic life. It is not, therefore, merely confined to wearing on occasions a *Swadeshi* cloth. That we have to do for all time, not out of a spirit of jealousy or revenge but

because it is a duty we owe to our dear country. We commit a breach of the *Swadeshi* spirit certainly if we wear foreign-made cloth.”

Use and Impact of “Foreign” Goods

Why is there a craze for “foreign” goods? Why don’t we use and promote ‘Made in India’ i.e. *Swadeshi* products just like the father of our nation advocated? If a foreigner is using something, does it make the product superior? Why do we ape the west?

In Young India, Gandhiji wrote, “We are too much obsessed by the glamour of the West.”

Gandhiji believed, “Lord Hardinge can set the fashion for *Swadeshi*, and almost the whole of India will forswear foreign goods.”

In Hind Swaraj, Gandhiji expressed the urgency to use *Swadeshi* things and contribute to make India exploitation-free. The East India Company forced the Indian weavers to cut off their thumbs so that they would be unable to weave. The British increased the export of their mill-made cloth. Indians were compelled to buy machine-made products. Raw materials from India were exported to England at cheap prices and then imported to India as expensive finished



cloth, depriving the local population of work and profits. This ruined the Indian handloom industry that was once the envy of the world. Governor General William Bentinck observed, “The bones of the cotton weavers are bleaching the plains of India. The misery hardly finds a parallel in the history of commerce.”

Encourage *Swadeshi*

Gandhiji stated:

“Force of public opinion, proper education, however, can do a great deal in the desired direction. The handloom industry is in a dying condition. I took special care, during my wanderings last year, to see as many weavers as possible, and my heart ached to find how they had lost, how families had retired from this once flourishing and honourable occupation.”

Gandhiji observed, “If we would get rid of the economic slavery, we must manufacture our own cloth.”

Gandhiji’s efforts encouraged the practice of *Swadeshi* and the use of things produced locally. Reduction in dependency on foreign materials and real independence became possible. The Government of India and many state governments have schemes for the weavers and artisans. According to officials in the Ministry of Textiles, over six lakh handloom workers across the country have been enrolled under the Mahatma Gandhi Bunkar Bima Yojana since 2016-17. Many handicrafts and handlooms have earned the Geographical Indication (GI) tag and are being promoted as the “*Atulya Bharat ki Amulya Nidhi* i.e. *Invaluable Treasures of Incredible India*.”

However, even after over seven decades of independence, some citizens are not aware of

our glorious heritage and argue regarding the need to use and protect it! Some, as stated in the beginning of this article, are yet to possess a single handloom garment in their wardrobe! We have a huge role to play. We need to purchase from the skilled weavers, and encourage the producers and manufacturers. Let the demand increase and may the supply continue forever.

Presently, some ancient weaves are facing grave threats and may die out unless the next generation continues the tradition, and everyone decides to patronize.

‘Charity begins at home.’ It is imperative to invest in the sensitization of the future of our nation, i.e. the young kids, now. Introducing them to our rich heritage and dressing them in handloom, will help raise conscious kids. Elders are the best role-models and must practice what they preach i.e. be dressed in handloom. The weaving culture needs to be kept alive. The consumerist attitude towards handloom needs to thrive. Our choice makes a difference. Instead of getting overwhelmed, just as Gandhiji advocated: “Be the change you want to see”. Let us resolve to become brand ambassadors of our land and proudly showcase our *Swadeshi* spirit.

I am hopeful to see that day soon when all the hands in the room go up when I ask, “How many of you have at least one handloom garment in your wardrobe?” A far loftier dream is to see everyone in the room dressed in handloom!

Dr. Anita Sabat, Odita Trust, Sahid Nagar, Bhubaneswar,
E-mail : sabatanita@yahoo.com.



Conservation of Temple Architecture of Odisha

Gopal Krishna Das

Odisha had richly dotted with thousand temples reflecting the evolution of Kalinga Architecture from inception to maturity. The abundance of temples has earned Bhubaneswar, “Temple City of India”. These monuments endowed with gracefully embellished sculptures on the walls. Parsurameswar (7th C, A.D), Vaital (8th C, A.D), Mukteswar (10th C, A.D) and Lingaraj (11th C, A.D) soaring up to height of 180ft., are few of the temples which stands as examples of the architectural excellence of Odishan sculptures. Each temple competing with the other for the finer intricacies, and dominate the skyline.

But it is shocking to learn that most of the centuries-old archaeological sites and antiquities in Odisha in despicable state and has started degrading rapidly.

The degradation and discoloration of different archeological objects are due to the production of pigments and organic acids by the fungi. Stone objects support novel communities of microorganisms that are active in bio-deterioration process.

This investigation focuses of mycological analysis of some important temples of undivided Puri District. These monuments are regularly

affected by continuous colourisation of micro-organisms. Fungi has greater role in the bio-deterioration of monuments. Microbial activity have impact on the durability of the building materials of cultural heritage. It needs attention for the restoration and conservation of our cultural heritage.

Keyword : Bio-deterioration, micro-organism, micro-climate, endoscopic photography, laser scanning.

Introduction :

Odisha has the rare distinction of possessing an uninterrupted series of archaeological remains almost from the dawn of the historical period down to the end of Hindu rule. Odishan architecture is a fascinating subject owing to its antiquity, variety of beautiful form, the majestic and sublime grandeur. The originality of planning, the dexterity of execution, the perfect symphony between sculpture and architecture, displayed in temples are favourably with the best in India.

The building of cultural heritage objects of ancient Odisha fall mainly under the following heads, viz, the rock –cut caves, the stupas, the temples and forts. Odishan architecture can be



traced from the sculptured of an elephant and eleven Rock Edicts of emperor Ashok (Circa 272-3 B.C) at Dhauli and ancient fortified town at Sisupalgarh of 3rd century B.C.

The majestic Lingaraj temple of Bhubaneswar, Jagannath temple of Puri and Sun temple, Konark of golden triangle attract thousand of visitors from all corners of the world. The sun temple, a UNESCO declared World heritage site since 1984, needs special attention and proper monitoring of conservation work. It was a super human work and an archeological marvel. Though many of the shrines and ancient monuments have long succumbed to the destructive force of nature, still standing in various sizes even now.

Researchers of Roman University and Utkal University have jointly taken a project of restoration of five monuments each of the two countries from 2007 to 2010. These monuments include Sun temple of Konark, Khandagiri, Udayagiri cave and temples of Bhubaneswar, Bora caves of Andhra Pradesh, Ajanta caves of Maharastra, Tustani of Italy (Marble monument) and site of Sisili etc.¹ Scientists and conservators have proposed to apply nanotechnology & biotechnology for restoration of these monuments.

IIT, Bhubaneswar has been given the responsibility to examine the feasibility of the old strut (iron pipes) support food in places on the Sun temple's southern side over a decade ago when cracks on the cantilever dictated. Though the sanctum or the main temple of Konark has ruined, still the porch or Jagamohan attracted thousands visitors of the World. A Starling, who visited the temple in 1825 wrote that a small section of the main temple "still remaining standing". James Fergusson went to the site in

1817 and prepared a drawing of the fallen temple.² The initial task of conservation was started in 1901 to make the monument stable. Temples received chemical treatment by way of removal moss and lichen, elimination of injurious salts by the application of paper-pulp and fungicidal treatment in 1938-39.

Varieties of stones used in building temples and making images in Odisha are igneous, metamorphic and sedimentary. Igneous rocks like granite, sedimentary rocks like sand stone, limestone are largely employed in architecture. Mainly four types of rocks like sand stone, khondolite, Chloride (Muguni) and laterite are found in old temples widely.³ There are some other types of rocks like laterite which are very porous and easily affected by moisture and percolation of water. Although stone objects normally strong and durable, are also subject to various form of detonation.

Climate and environment has profound influence on the physical and structural properties of materials used for the construction. The microclimate is of greater concern than the climate. Temples are affected by humidity and temperature, the two most important components of the climate. Water in liquid form and as a vapor, accelerates chemical process of deterioration.

Sampling :

The fungi were identified from the various historical monuments of Sun temple of Konark and Jagannath temple of Puri district, Lingaraj and nearby temples of old town, Bhubaneswar, Gopinath temple of Kakudia, Jatni, Chandeswar temple of Tangi, Daksha Prajapati temple of Banpur of Khordha district.

**Media :**

Potato dextrose agar (PDA) : media was used for obtaining pure culture from the sample of different monuments. In this nutrient media potato and dextrose are the source of carbohydrates. Agar is used as solidifying agent.

Table 1 (% Contribution of Flora)

<i>Name of Fungi</i>	<i>% contribution</i>
Alternaria sp.	12.56
Aspergillus flavus	9.15
A. fumigatus	8.05
A. nidulans	2.34
A. niger	9.30
A. Scalrotium	6.12
A. temari	0.23
Cladosporium oxysporum	13.02
Curvularia lunata	8.10
Fusarium sp.	7.04
Mucor sp.	2.43
Mycelia sterilia (white)	4.51
Penicillium chrysogenum	2.18
Penicillium Sp.	1.24

Result and Discussion :

14 fungal flora were identified from all analysed samples (Table No.1). It is found that maximum percentage contribution is observed for Cladosporium sp. (13.02) on the contrary, minimum percentage contribution (0.23) is observed for a. temari. The results of present investigation revealed with various work done by researchers.

Conservation :

The harmful effect by the colonizing of microorganism on monuments is known as bio-deterioration. Generally larger parts of ancient monuments are covered with micro organisms. Various types of micro organisms like fungi, some algae species, bacteria, cyan bacteria, yeast, lichens and moss damage the monuments, on which they grow.⁴ They need presence of liquid moisture for their growth and found on monuments. The deposit of moss or algae causes patchy, green or black appearance and produce pits in the surface of the stone. Ultimately it becomes weak and powdery. Fungi has greater role in the bio-deterioration of monuments.⁵

The main causes of damage to stone monuments is the presence of soluble salts in them. Salts, by absorbing moisture, formed solution which remain inside the cavities between the particles forming the rock. Salt solution turn in to salt crystals on evaporation, which often appear on the surface of stone in form of white efflorescence. Continues dissolution and crystallization of salts, result in repetition of strain on stone. Thus salt deposited on the object degrades and causes a serious threat to the sculpture.⁶ Coastal areas are endangered by salt in air.

The carving sculpture of Sun temple of Konark has been eroded due to the action of salty weather of ocean.⁷ Extensive chemical cleaning and preservation of the temple has been taken in the year 1938 -1939 by Archeological Survey of India. The A.S.I. is planning to start 3-D laser scanning and Endoscopic photography of the Sun temple of Konark by the Central Building Research Institute at Roorkee, U.P. to ascertain



the condition of the monuments interior.⁸ The A.S.I. move follows concern being expressed in various quarters over the future of the Sun temple which have developed cracks at some places. Government adopted measures to ensure the 13th century edifice does not suffer from water logging.

Pollution is major cause for the decay of stone monuments. The atmosphere contains many other contaminants and gases cause harmful to sculpture. Industrial environment, certain gases like sulphur dioxide, nitrogen oxide, hydrogen sulphide produced by industrial units, engines, motor vehicles causes serious threat to monuments.

In these case only prolonged treatment can cure the affected monuments. Plain water or mild detergent in a water solution is used to wash away dust dirt and stains. Five to ten percentage solution of ammonium hydroxide is used for removing algae or moss deposit. Fungi – cidal treatment for some years may taken for the complete removal of moss and lichen. Salt laden stone can be clean treating with paper – pulp method for elimination of injurious salts. Binder type solution also applied for the consolidation of the weak and cracked layers. Now trained conservators and laboratory experts have taken the task of conservation by adopting most scientific methods.

Conclusion :

The A.S.I. looks after 78 ancient monuments in Odisha, including 26 in Bhubaneswar city alone. The ASI move follows concerns being expressed in various quarters over the future of Konark, Puri and Bhubaneswar temples, which have developed cracks at some

places. Bio-deterioration of monuments has attracted attention of scientists and conservators.

Only a few of the sites in India are preserved well and others were neglected. Every nook and corner of Odisha has traditional heritage. These monuments are harmed by the regular colourising of micro-organism. It needs special attention and proper monitoring of conservation work of the ancient monuments by applying new method of laser scanning, endoscopic photography, Nanotechnology and Bio-technology. Geo-positioning radar penetration survey is also essential for recovery of priceless antiquities buried under the soil of the site.

Central Building, Research Institute at Roorkee, Uttar Pradesh should conduct the 3-D laser scanning to ascertain the condition of monuments interiors. Pieces of glass may fix at different places to determine the behaviours of cracks and condition of the foundation, if it suppressed down. De-plastering of some old temple should be carried out carefully and on time. Massive plantation should take up around the sites to check the environmental degradation. We should perfectly well conserve the temple architecture, our rich heritage, which has come down to us through the ages.

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Plate No.III, Jagannath temple of Puri in 18th Century
Photo collected from British Library, London



Plate No.1, Konark before conservation
Illustration by James Fergusson in the year 1837



Plate No.II, Konark after conservation in 1950



Plate No.IV : Conservation (De-plastering) of Jagannath temple in 1992

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Gopal Krishna Das, Former HOD, Odia,
P.N Autonomous College, Khordha-752055, E-mail:
gopalkrishna690@gmail.com.



Lord Ganesha : An Ocean Of Divinity and Grace

Prabhudutt Dash



The remover of all obstacles,
The patron of arts and sciences.

An Ocean of divinity and grace,
The Lord of intellect and wisdom.

An emblem of fraternity and universal amity,
An epitome of infinite compassion and limitless bliss.

A deity beyond our thought and expression,
An upholder of truth, non- violence and order.

An eternal well wisher of mankind,
The God of beginnings Who is honoured at the start
of rites and occasions.

The Supreme Deity Who is lovingly adored as
Vinayaka, Vignesh, Lambodar and Ek Danta,
The Lord Who grants success, prosperity and gives
us protection against adversity.

Oh; Lord Ganesha save this world from spiritual
aridness and moral bankruptcy,
And give us succor and strength to withstand the
problems and pressures of life.

Prabhudutt Dash, Plot No: 307, Haladipadia, Sarala Nagar,
Laxmisagar, Bhubaneswar-751006, E- mail:
prabhuduttdash@gmail.com.



Reworking Sanitation Management in Backdrop of Covid-19

Dr. Pramodini Jena

It took a virus to make 130 crore Indians understand the necessity of sanitation. The father of the nation, Mahatma Gandhi once said, “Cleanliness is next to Godliness” and it feels strange that the country where majority of people are religious, then how come people lacked behind in maintaining sanitation and cleanliness. Six years have passed since launch of Swachh Bharat Abhiyan, still a question remains how much has been achieved. The Government and administration tried their best in incorporating sanitation among the countrymen. Toilets are constructed, however how many are using them? Similarly, in urban areas our Swachta remains limited to social media posts and photos. Even today one doesn’t fear from littering the roads, spitting on walls or even urinating on them. I feel ashamed on action of such people who are citizens of a country that has one of the seven wonders of world and receives millions of tourists every year. What impression are we leaving about ourselves in their minds? Similarly, when it comes to our eating habits, how many of us do really wash their hands before having food? Shockingly there are also people who don’t wash hands after eating, they just dust their hands in air and that’s

it. When people are behaving like this, then expecting them to use hanky while coughing, using sanitiser or washing hands after that is meaningless. People would have continued their lives like this only if there had not been this virus.

Now just think that this single minute sized virus who suddenly appeared at our doorstep, made people practising sanitisation like they are mugging up notes before exam; imagine there are multiple viruses like this which might be even deadlier. We are lucky that the nCoV 2019 has low mortality rate. Even though it has been spreading fast, still the death rates are low. Looking over the rates, the way it spread worldwide, India is lucky in that matter that things here not as worse as US or Italy. But in the end a single life lost is also grave. And it would have been better if we had been more alert and prepared for tackling this in first place.

Now even question arises that sanitation is a privilege. In a country like India, where in some places people stand in long queue to collect a bucket of water, handwash and sanitizers are out of their reach. So, if you are thinking that sanitation is a privilege and you are privileged then



you need to be more responsible. Because in majority cases just like this nCoV, the virus in the country was initially reported among the people who flew from outside and then it went for community transition. Therefore, it becomes our primary responsibility in ensuring that we remain healthy and if infected we should not be a mode for transmission for others. Unless educated people like us start contemplating and acting, things would continue to be worse for everyone.

Combating a virus needs complete sanitation in place. The disease outbreak demonstrates why water and sanitation — being an effective barrier against the virus — must be available, accessible and affordable to all. A lack of these can be a significant vector / pathway in the transmission of the virus, if proper hygiene is not followed. However, sanitation without clean running water is next to impossible. Even though currently nothing much can be done regarding this with the whole country under lockdown but in future once things are normal, it is necessary to rework water and sanitation management systems instead of focusing solely on infrastructure solutions for water and sanitation challenges.

Similarly, considering last year's Nipah virus outbreak in Kerala, it should also be noted that our country also can be an outbreak place.

We can't prevent completely something like this big however we can restrict its spread and effect given we act beforehand.

One more step in this direction can be having some sort of permanent mechanism at International airports that stores the basic health data of incoming passengers at time of their arrival in the country, to avoid having a panic situation in such a scenario and reducing the difficulties in tracking the person from the affected place.

Rest we come back to square one, personal hygiene and sanitation. Keeping ourselves clean and at the same time keeping our surrounding clean. And most importantly, we should utilise our time now by strategizing our action and plans for future. Because nobody wants to sit at home when the next pandemic arrives. It thus, becomes imperative to become proactive now to stop the next outbreak.

Dr. Pramodini Jena, Lecturer in Odia, KISS [Deemed to be University], Bhubaneswar.



Promoting Women Participation in India for Good Governance

Dr. Bharati Mohanty

Political leadership simply refers to the way through which the citizens of a country take part in the electoral as well as in policy making process. Political participation in other words, political leadership. Political participation is a way or a process through which the leadership and needs of the people can be represented. Generally, the term “Political participation” refers to those voluntary activities by which members of a society share in the selection of rulers and directly or indirectly in the formation of public policy. These activities include casting votes, seeking information, holding discussion, attending meetings, staging strikes and demonstrations, communicating with the legislators and the like. According to Herbert Mc. Closky, “Participation is the principal means by which consent is granted or withdrawn in a democracy and the rulers are made accountable to the ruled.” Political philosophers like J.S. Mill, Rousseau and Bentham have strongly advocated the need for participation of people in different spheres of political life. As Noorjahan Bava puts it, “direct and indirect participation of citizens in public affairs is the lifeline of a participatory democracy”.

As women constitute a crucial segment of the human resource in the society, due importance has to be accorded to the role and

contribution of women in the various socio-economic, political and cultural activities. It is an established fact that Indian women, in spite of the constitutional and legal safeguards are still in the process of struggling for equality of status and equality of participation in the development process. The notion that men are the natural masters of women has continued to hinder the progress of an egalitarian society when women enjoy an equal status.

There is growing momentum among governments and civil society to foster ensure women’s participation and leadership in the political arena, and specifically within local governance structures. Establishing quotas for women’s representation at different levels of government has been a strategic tactic in achieving this goal in many countries. In India, the Constitution (73rd Amendment Act), enacted in 1992, mandated the reservation of a minimum of one-third of seats for women (both as members and as chairpersons) within all of India’s locally elected governance bodies commonly referred to as Panchayati Raj Institutions (PRIs). The amendment also entrusted panchayats with the responsibility of furthering the agenda of economic development and social justice.



Affirmative action to ensure women's political representation is an important step in democratizing the engendering local governance. However, it does not guarantee effective participation or ensure that issues of concern to community and women will automatically be addressed by local governance structures. To promote Women Political Leadership and Governance in India, the concepts of Human Rights and Women's Right have assumed worldwide importance in contemporary times. Human Rights are claims that human beings- men, women and children are justly entitled to make by virtue of being human.

There have been continued obstacles in the enjoyment of economic and political rights of women. Politics has long been considered a male domain and unwomanly. Several manipulative measures preventing effective political role performance of women are in vogue. It is high time to challenge violations and ensure the rightful claims of women. The incorporation of women's rights in human rights discourse is the result of a prolonged struggle of women around the world.

WHAT IS GENDER RESPONSIVE GOVERNANCE?

Gender Responsive Governance (GRG) is a process that embodies measures, attitudes and practices of different stakeholders, both men and women, at different levels of governance with a clear purpose to impact issues that foster women's empowerment and promote gender equity and social justice. It is a process that promotes and sustains the ability of women to fully participate in the governance and development process, enhances their ability to raise critical questions about inequity and collectives without fear and pressure, and ensures gains from services.

For social empowerment of women, equal access to education to women and girls, introduction of gender sensitive education; a holistic approach to women's health which included nutritional and health services, reducing infant and maternal mortality and other measures would be provided. Partnership with the Voluntary Sector in the process of empowerment of women will be undertaken. The policy will aim at the implementation of international commitments/ obligations in all sectors on empowerment of women. Women are moving into leadership positions through both reserved and unreserved seats and that many perceive positive, including increased self confidence and improved status in the family and community. But women face a number of barriers such as low literacy, poor preparatory training, a high household work burden and negative attitudes towards women in public office that constrain their ability to fulfill their governance roles or that make them unlikely to re-contest. The government gives a tight focus on developmental concerns like water, sanitation, transportation and eligibility for social welfare schemes-all important for meeting a number of women's practical needs. But little attention is paid to addressing women's strategic gender issues.

OBSTACLES ON THE WAY OF WOMEN PARTICIPATION :

Firstly, PRIs operate in a complex social environment. Caste, class and gender hierarchies have a crucial bearing on institutional process and democratic practices. Secondly, participation in Gram Panchayat is affected by the apathy of women. This indifference has its roots in the long historical background of non-participation in governance, because of entrenched caste, class and gender hierarchies, which are quite un-participatory. Thirdly, the political culture promoted since independence has also been one



patronage and it has certainly not encouraged the participation of women in the institutional process. Fourthly, low level of education of women and socio-cultural norms forbids them to enter into politics. Fifthly, conservative attitudes of the family members and the system of patriarchy prevailed in the society also responsible for their backwardness. Lastly, to some extent, poverty, and lack of financial control of women make them dependent on their male counterparts. So they do not have independent decision making power in the family for which they show their apathy towards politics.

The onus of redefining public and private spaces to make them gender equitable cannot be of women alone. Society at large needs to make a collective effort as well. This will help to understand the efforts made towards effective participation of women elected representatives, and examine the impact of their participation in governance. In the effort to justify their presence and participation, women members too will aim to perform along well established patterns of power, authority and functioning. Their skills, capacities and outlook need not automatically be different from those around them. Thus, the mere presence of women can initiate change but cannot ensure that priorities set by patriarchal framework are transformed.

CONCLUSION :

It can be concluded that the participation of women in the Political Leadership is not up to the mark as compared to their male counterparts. Mere inclusion of political reforms, constitutional provisions and rights are not enough; the issue is very critical, and it requires introspection by women at first hand and of course by men. It is only through a new way of thinking, a broad perspective of analysis, an objective approach, a

rational stream of thoughts irrespective of gender; we can think some degree of change. Political participation of women demands the values of equality and justice in daily life, the support of citizens groups in protest against oppressions, and acceptance of the feminist perspective in the public sphere.

More favourable environment should be created which would enable the women to play a more effective role in decentralized development. Women have to recognize, collectively and critically, the forces that limit them and to work collectively and continuously to change the unequal power structure. The family, community and state should together create a situation wherein elected women representatives act effectively.

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Dr. Bharati Mohanty, Lecturer in Pol. Science,
D.R. Nayapalli College, Bhubaneswar-12.



Government's Rules, Incentives and Skilled Migrant Workers

*Er.(Dr.) Suresh Chandra Dalai
Dr. Braja Kishor Padhi*

Almighty has given us numbers of materials on 'Free' like—land, soil, air, water, climate, minerals, light etc. Materials have utility of their own. Utility means 'Powers of Production'. With mental and moral qualities of the time, men produce materials through machineries and equipments. Those persons who are doing practical work especially involving physical work with their hands to convert from goods to materials is called Labour.

In economics, the term labour (*Shramika*) mean manual labour. It includes mental work also. Any physical or mental work, which is not undertaken for getting income but simply to attain pleasure or happiness is not Labour. For example – The work of a gardener in the garden is called labour because he gets income for it.

Labour – The aggregate of all human physical and mental effort used in creation of goods and services. Labour is a primary factor of production. Labour is the sole creator of value in a commodity. The value of labour spent power of goods over the production of that commodity. (1) Labour of man is required to sell his labour power. (2) Labour is perishable commodity (Liable to rot). (3) Unsold labour cannot be carried forward. (4) It cannot be sold tomorrow. (5) It has zero storage value (6) It is to be sold

within a particular year, month, day, time otherwise it is lost. (7) It has no monetary value for future (8) Labourer has to face bargaining position. (9) His 'Skill' is open to all. (10) Labour can substitute in low price. (11) No Use – No Utility – No Value. (12) Demand Curve is Zigzag and fluctuate by nature. (13) Labour and financial condition of his family is interlinked. Wages depend upon value of money of that State. (14) Wages is paid in terms of labour rendered and not confined to profit. (15) Labour is a commodity of a market in disguise for bargaining (16) Intriguing value rests on demand.

For this, he cannot 'Lay' or feel 'Bored' in any means. He is to submerge in the work by force. That is why he is called 'Labour'.

With invention of Machinery and Equipments and technology, modern process of industrialization introduces mass production of Goods by power driven machinery with the millions of unskilled, semi-skilled, high skilled and skilled workers.

The capitalist buys the labour power of the destitute workmen, applies it to the machinery and raw materials which he owns. He produces a commodity having change of value. The commodity is sold at a price, which is expanded



on the amount of the workman's wages and maintenance of the factory. The difference between the exchange value of the manufactured commodity and the price paid to the workmen who produced is called "SURPLUS VALUE". The capitalist constitutes his rights over surplus value. Labour is only one of the agents of production and he cannot proclaim his rights on surplus value. Therefore, the capitalist grows up from rich to rich and the labour falls down from poor to poor.

In all times, there is a class struggle. Superior wants to remain superior. He never wants to pick up an inferior to superior. The society honours: 'Man – Person – Individual – Human being'. The employer likes to address 'Employee'. In the eyes of an Owner, he is 'Slave – Labour'.

In 1650, a 'Trade Union' was formed in England, politically attested in 1775 and officially recorded in 1833. The 'Aska Sugar Factory' was established in 1825 at Aska under the present Ganjam district of Odisha. In 1848 the factory worked by British Entrepreneur. The workers were working from 4.00 AM to 10.00 PM. Wages was given hardly 4 *Annas* per Day. Women and children had to work day and night on very low wages. In 1851, the Factory System of Modern Industrialization of Production started all over India. In 1877 Agitation in India took place at Nagpur in Cotton Industries. The factory of Aska, was awarded as 'The Best Sugarcane Industry in Asia Medal – 1880 for production, quality and quantity.

In 1881, the First Factory Act was adopted during Lord Ripon's time. Under this Act –

- Children between age of 7 – 12 were to work for 9 hours / Day.
- Fixed the wages of Industrial Workers.
- Workers were allowed to form Trade Union.
- Registered Workshops had been inspected.
- Improved the service condition of workers.
- Directed to provide minimum amenities to workers.

In 1884, N.M. Lokhandey, convened a meeting of factory workers to discuss the problem relating to (a) Limitation of hours of work (b) a weekly rest day (c) Noon Time Recess (d) Compensation for Injuries. In 1885, Factory Commission was appointed. N.M. Lokhandey formed 'Bombay Mill - Hand's Association in 1890. The association like Society of Railway Servants of India and Burma (ASRSI&B) amalgamated in 1897. In 1904 Printer's Union was Formed. In 1907 Bombay Postal Union was formed. In 1910, (a) Press Employee Association and (b) Social Service League were formed. These associations could not be termed as true Trade Union but these associations were better than Trade Unions.

In between 1914 and 1918, industries were developed and produced enormous profits e.g. 100% to 200% in Jute and Cotton Mills. But labourers were living filthy disease ridden hovels with no windows or chimney, no light, no water supply, no sanitation etc. In big cities like Mumbai, Kolkata, Chennai, Delhi, Ahmedabad, Kanpur, etc. in one room 15 x 12 feet six families having 30 adults and children were living together.



In 1918, B.P. Wadia founded 'The Madras Labour Union (MLU) combining all textile workers of Chennai and within a short period it became very popular Union. In between 1919 to 1923, under emergence of Mahatma Gandhi, all Trade Unions were channelized into Trade Union Movement. The British Government framed 'The Employees Compensation Act-1923'. The Indian Trade Union Bill was introduced in 1925 and passed in 1926 as such – (a) Provides for voluntary registration of Trade Union (b) Conferred certain Rights and Privileges upon Registered Unions. For Registration any seven or more members of a Trade Union may apply to the Registrar for registration by subscribing their name. In 1927 Trade Union Congress was divided into two groups – (a) Communists (b) Moderate Groups. In 1928, the Communist group was established and in 1929 Moderate Group was established by V.V. Giri and others under the banner of the National Trade Union Federalism.

In 1936 – The Payment of Wages Act and in 1946 – The Industrial Employment (Standing Orders) Act were passed. Under Industrial Disputes Act – 1947, the Central Government shall be competent to refer the dispute to (a) a Labour Court or (b) an Industrial Tribunal as the case may be constituted by State Government. In 1948, (a) Minimum Wages Act, (b) The Employees' State Insurance Act and (c) Factories Act were passed. For Family Pension Fund and Deposit Linked Insurance Fund Act, the Government created the Employees' Provident Fund (EPF). In 1965 The Payment of Bonus Act and in 1972 the Payment of Gratuity Act were framed in the interest of the employees.

In the case of Lay Off and retrenchment enumerable facilities have been given to the

workmen under Industrial Disputes Act so as to claim the amount as their rights. There are also various rules and regulations framed for the interest of the Workers like – Lay Off, Retrenchment, Termination, Strike, Lock Out, Adjudication, Labour Court, Tribunal, Conciliation, Arbitration, Proceedings, Standing Orders, Domestic enquiry and Natural Justice, Punishment etc.

Further, the Government has implemented Remuneration, Bonus System, Social Security, Compensation, Penalty for Default, Employees State Insurance, Maternity Benefit to the women, Payment of Gratuity, Child Labour Act etc. to the employees for their better life.

In October 2017, the Odisha government enacted – 'The Odisha Land Rights to Slum Dwellers Act' to grant in-situ, heritable and non-transferable land titles to as many as 200,000 households living in 2,000 slums in all 109 small and medium towns in the state. The aim and objectives of 'JAGA Mission' is to grant land rights to slum dwellers in the state. In the Odia language, '**JAGA**' means Place – slum upgrading projects tend to focus on large cosmopolitan centres. Government is providing support of Rs.200,000 to each household to rebuild their houses with permanent materials, especially in cyclone prone areas. Piped drinking water supply, creation of individual toilets, LED street lighting and creation of green spaces and community centers are also provided. It is a unique slum land titling initiative by 'Mission-Basudha' and 'Mission-Unnati' that manages the convergence of all urban schemes. The scheme forbids the use of machinery for activities like digging tanks, relying instead on manual labour. The initiative will remain in operation for six months (April to September 2020), but even after the scheme is over, the slum



upgrading process under JAGA and the other welfare schemes will continue.

Soon after India announced its strict lockdown on 24 March, news and images started pouring in of thousands of migrant workers leaving the cities. Now, COVID-19 pandemic has the potential to push vast majority of informal workers into poverty with lockdown affecting jobs and earnings. In Odisha about two million people are facing severe consequences. Government has planned to implement Urban Wage Employment Initiative (UWEI) to get work and wages by execution of labour intensive projects component under UNNATI to tackle COVID-19 situation, which is executed in all the 114 Urban Local Bodies of the State funding Rs.100 Crore. Job seekers can be provided employment opportunities based on their skills under – Storm Water Drainage, Rainwater Harvesting, Green Cover and Beautification, Sanitation, Community Centers and Open Space Development, etc. JAGA enables government to respond meaningfully to structural challenges such as urban poverty and to a sudden crisis like COVID-19.

The projects under the scheme execute works as follows: -

Total estimated cost of the project does not exceed Rs.1,00,000.00, it will be executed by the Self Help Groups (SHG)/Area Level Federations (ALF)/City Level Federation (CLF)/Slum Dwellers Association (SDA) to be selected as Implementing Partner (IP) by the Municipal Commissioner (MC)/Executive Officer (EO).

If the total estimated cost of the Project exceeds Rs.1,00,000.00, it will be executed by the ULB through the concerned JE/AE with the support and supervision of the IP to be selected

by the MC/EO. The Work Order shall also have the name of the selected IP along with AE/JE.

Composition of Ward Level Committee:

The Word Officer or any other official authorized by MC/EO shall be the convener of the Committee with the following members:

The AE / JE in-charge of the Ward

The President / Secretary of SHG/ALF (Priority to be given to ALF). The MC/EO may nominate President / Secretary of more than one SHGs, in case the number of SHGs in the Ward are more.

The President / Secretary of SDAs for each slum in the ward. Wherever SDAs are not there, then the President / Secretary of any Slum Level Committee with work.

Swachha Sathis / Swachha Supervisors, as may be decided by MC/EO.

The Committee will propose the “List of Projects” after ascertaining the technical feasibility through the AE/JE concerned.

The ULB Level Committee shall be constituted with the following members:

- i. MC/ EO - Chairperson
- ii. City Engineer/Municipal Engineer - Member
- iii. Health Officer - Member
- iv. Nodal Community Organizer & CMMU Managers - Member
- v. Other officials as may be decided by the MC/EO - Member



The “Final list of Projects” with plan and estimate with details shall be placed in the Council for Administrative Approval. While finalizing the ULB level Committee shall ensure that the list of projects is prepared on the basis of:

- vi. Need for wage employment in that locality
- vii. Technical feasibility of the project
- viii. The project is within the scope of this initiative.

Once the plan and estimates are prepared and Administrative Approval is accorded, the MC/EO should select one of the SHGs/ ALFs/ CLF (ALF/CLF should be given priority) to facilitate execution of the project as Implementing Partner (IP). While executing the Projects preference is given to labourers of that locality. However, in case of non-availability of the required numbers, labourers from nearby areas, but from the same ULB, can also be considered. To ensure transparency, the list of final projects should be published in the ULB Notice Board, at the ward office and the ULB website simultaneously.

Supervision Charges to the IPs shall be paid @7.5% of the total estimated cost of the project. The AE/JE shall check-measure and shall ensure that geo-tagged photographs of each stage of work are duly placed in the case record for raising the bills.

Government plans for the interest of the people. If the people will show their interest, the

Plan will succeed. The combination of both is the objective to accelerate the Fundamental Duties to the Nation.

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Er.(Dr.) Suresh Chandra Dalai, ME(Civil), Roorkee, Ph.D, Mission Director, OUHM, Bhubaneswar, E-mail : dalai2022@gmail.com.

Dr. Braja Kishor Padhi, Buguda, Dist.- Ganjam, E-mail : padhibrajakishor@gmail.com.



Gandhiji's Visit to Odisha : Its Impact

Dr. Sudarsan Pradhan

This article focuses to analyse the visits of Gandhiji to Odisha and its underlying importance of a democratic revolution. Gandhi had visited Odisha eight times in all totals. His eight visits were in 1921, 1925, 1927, 1928, 1934 (twice), 1938 and 1946. He came to Odisha in Summer, Monsoon and Winter and had been toured to the four geographical areas of Odisha-East, South, North, and West-covering Cuttack, Berhampur, Balasore and Sambalpur among others. Before he toured Odisha, he had come to know, listen, read, and write about it. The first thing that caught his attention about Odisha was its extreme poverty and famine. The long 25 years i.e., from 1921 to 1946, during which Gandhi visited Odisha was also the peak phase of freedom struggle. So Gandhi had normally given more focus on his most popular programmes like Khadi, anti-untouchability, massification and nationalist causes in Odisha by way of his attempt at a better and greater mainstreaming of Odisha. However, for him the geographical region, autonomy and people were no less important than the nation, unanimity and leaders respectively. Gandhi had deep respect for Gopabandhu and Madhu Babu. On the other hand, he never undermined the common people of Odisha with whom he tried to establish direct communication and attempted to know their common problem and helped them this regard.

He personally met, talked to, interacted with them, and got feedback from all sections of people. His bonding with local people and women helped him in broadening and feminizing the social base and vision of his Odisha project. He realized that, the real and deeper level of democracy is also about 'with the people'.

Gandhiji's Eight Visits in Brief (First Visit)

On 23rd March, 1921, Gandhiji came by the Puri Express train and reached Cuttack Railway Station along with his wife Kasturba on the day of Dolapurnima. Gandhiji was first brought to the Swaraj Ashram of Cuttack. On 23rd evening, Gandhi addressed a mass meeting in the sands of the Kathajodi River where nearly fifty thousand people were present. Gandhiji in his speech said that it was the desire of all to get swaraj. So that; every body should strive to bring unity among Hindus and Muslims. On the same day, Gandhiji also attended another meeting held in the Binod Bihari Complex arranged by Marwari and Gujurati merchants, where Gandhi appealed them to boycott foreign clothes.

On the 24th March, Gandhiji addressed the Muslims of Cuttack at Qadam-e-Rasool. In that public gathering, he addressed both Hindu and Muslim people of Cuttack to bring unity



among them and support the cause of Khilafat Movement. In the afternoon, another meeting was arranged, where Gandhi addressed to women and asked them to donate their ornaments towards the cause of freedom struggle. In all these meetings held in Cuttack, Gandhiji appealed to the people to make the Non-Cooperation Movement a success by boycotting schools, colleges, government jobs and British made goods.

On 25th March, Gandhi went from Cuttack to Bhadrak. With his wife and followers, he toured the whole Bhadrak Town on foot. He addressed three meetings at Bhadrak.

On 26th March 1921, he visited Satyabadi Bana Vidyalaya of Gopabandhu Das and admired the method of teaching and discipline of that educational institution. He also addressed the students, teachers and the local people of Satyabadi.

On 27th March, Gandhiji visited the famine affected areas of Puri district. On the same day he addressed, a huge public meeting and women's gathering at Saradha Bali in the town of Puri. Gandhiji appealed people to collect three lakhs of rupees and enrol at least one lakh Congress members for the Tilak Swaraj Fund. Gandhiji was shocked to see the use of imported clothes and fineries on Lord Jagannath and other deities of Puri. In the meeting, he advocated the use of Khadi in the temple. Gandhiji also assured to supply Khaddar for the temple deities.

On 29th March, Gandhiji left Puri town and proceeded to Berhampur with Gopabandhu Das. He addressed a mammoth public meeting and also a meeting of the members of Berhampur Municipality. He mainly emphasized on Non-Cooperation Movement and its objective. V.V.Giri, Kasi Patra, Purna Behera of Berhampur

being influenced by Gandhiji's visit joined in the freedom movement. From there, he started journey for Vijayawada to attend the All India Congress Session.

The four major objectives of his first maiden Visits were- to know about the Puri famine of 1920, seeing Gopabandhu, raising Tilak funds for freedom struggle, and persuading Odia people for greater participation in the freedom struggle.

After his return from Odisha, Gandhiji wrote two articles, 'My Orissa Tour' and 'Orissa and Andhra' which were published in the Navajibana and Young India respectively. In his writing Gandhiji bestowed lavish praise on Gopabandhu Das for his dedication and selfless work in the open air school, Seva Samaja, and Swaraj Ashram at Sakhigopal. In the article 'My Orissa Tour', Gandhi was very much pained to see the suffering of the people of Odisha due to natural calamities like floods and famine.

However, Gandhiji's first visit to Odisha helped profoundly in inspiring the people of Odisha, men, women, and poor.

Gandhiji's Second Visit

For the second time Gandhiji came to Odisha on 19 August 1925. This time, he was invited by Madhusudan Das to come and visit his Utkal Tannery. Gandhiji visited the tannery and bestowed all praise on this type of Swadesi Industry. On the same day, he visited Swaraj Ashram and addressed a public meeting in the Cuttack Municipal compound.

Gandhiji's Third Visit to Odisha

Gandhiji came to Odisha for the third time in 1927 to popularise Khadi programme. On 5th December 1927, he started his Odisha tour. He



addressed the people in different places of Ganjam District, such as Berhampur, Chatrapur, Badakhemundi, Bhanjanagar, Belaguntha, Purusottampur, Boirani, Polasara, Kodala, Khallikote and Shergarh. On 8th December, Gandhiji left Rambha and entered Puri district. Through Banapur, he came to Bolagarh. From 9th to 11th December, he took rest at Bolagarh. On 12 December, he visited Khurdha and Jatni. Then he visited Puri via Sakhigopal. From Puri, Gandhiji came to Balasore on 14th December. Gandhiji visited Bhadrak on 16th December and stayed at Charbatia in Bhadrak Sub-division for two days. During his stay at Bhadrak, Harekrushna Mahtab requested Gandhiji to revive the salt Manufacture in Odisha. Gandhiji came from Bhadrak to Cuttack on 20th December and stayed with Gopal Chandra Praharaj as his guest. Gandhiji addressed a meeting of the Congress workers of Cuttack. He emphasized to promote Khadar, remove untouchability, and avoid intoxicants. On 21 December, Gandhiji left for Madras.

1928 :Gandhiji's one day visit to Sambalpur (Fourth Visit)

While Gandhiji was coming from Bombay to Calcutta, he got down from the train at Jharsuguda on 22nd December 1928. Then he proceeded to Sambalpur and became the guest of the veteran freedom fighter Chandra Sekhar Behera . Gandhiji was accompanied by Kasturba and Debdas Gandhi. On the same day Gandhiji addressed a huge public meeting on the bank of the river Mahanadi. The women of Sambalpur also had organised another meeting where Gandhiji spoke to them. The son and daughters of Chandra Sekhar Behera donated three gold rings which were accepted by Gandhiji to be used for the spread of Khaddar. Gandhiji left

Sambalpur in the evening of 22nd December. Gandhiji's one day visit to Sambalpur accelerated the Congress constructive works in western Odisha.

Gandhiji's Fifth and Sixth visit to Odisha in May-June , 1934

Gandhiji's fifth visit to Odisha which took place in 1934 was eventful in many ways. During this time, he launched the celebrated Harijan Padayatra. That Harijan Padayatra started from the Lion Gate of Lord Jagannath temple at Puri on 9th of May and came to an end on 8th June, 1934. He discontinued his foot march from 15th May to 20th May, to attend All India Congress Committee meeting at Patna.

In his sixth visit, Gandhiji started the second phase of his Padayatra on 21st May. On 21st May 1934, Gandhi started his Padayatra from Byree in Cuttack District and then visited the Gandhi Sevashram of Govinda Mishra at Champapur. In between 22 May and 2 June, Gandhiji visited so many places like Bheda, Lekhanpur, Gopinathpur, Sisua, Patapur, Nischintakoili, Kendrapara, Barimul, Indipur, Kalyanpur, Kalamatia, Kaipadar, Bari, Sahaspur, Purushottampur, Jajpur and Manjuri. In all these places Gandhiji appealed to the people to eradicate untouchability. He also explained to the Harijans about the necessity of sanitation and cleanliness of houses and roads of villages. Gandhiji went to Bhadrak. At Bhadrak, Gandhiji spent his time with Harijan workers and at the spinning wheel. He was highly impressed with the work of Subhadra Devi to popularise Khadi Industry.

Gandhiji's Padayatra in Odisha came to an end because of the rains. He left Bhadrak on 8th June 1934, and went to Wardha via



Kharagpur. But before his departure, Gandhiji had covered almost 156 miles in coastal Odisha on foot. In the course of the Padayatra, he interacted with lakhs of people, talked to them, addressed many meetings and closely observed their condition of living. In this tour, he emphasized for the abolition of untouchability and popularization of Charakha programme. He termed this march on a foot pilgrimage, because for him, this walking emphasized the spiritual nature of the Harijan Movement. The sole purpose of this Padayatra was to educate the common people and send the message of untouchability.

Gandhiji's 7th visit to Odisha (1938) : Weeklong conference at Delanga and Puri

Gandhiji had attended weeklong fourth annual session of the Gandhi Seva Sangha held at Berabo (Delanga) from 25th to 31st March, 1938. Gandhi was always in favour of all temples being opened to people of all castes. When Kasturba and others visited the Jagannath temple of Puri without his knowledge during the course of the Delanga session Gandhi got furious. Gandhiji was the worshipper of the truth. He believed that truth is God. According to him one who adheres to truth can never be made subservient to any power on earth.

Gandhiji's last visit in 1946, While passing through Odisha

Gandhiji paid his last visit to Odisha in 1946, when he passed through Odisha on his journey from Calcutta to Madras. He got down at Balasore, Bhadrak, Cuttack and Berhampur Railway Stations, where public receptions were arranged for him. Nabakrushna Choudhury and Bankabihari Das accompanied him up to Berhampur. At Balasore, he laid emphasis on Harijan uplift; at Cuttack he was disturbed by the

unruly behaviour of the mob that had gathered on the Platform to see him. Noisy and chaotic gatherings at Cuttack had irritated Gandhi. This visit gave him an opportunity to study crowd behaviour. At the Berhampur Railway Station, he was received by Biswanath Das and Harekrushna Mahtab and addressed to the local people. In that meeting, he mentioned that 'Through unruliness we cannot achieve Swaraj. You should take to Khadi work and removal of untouchability earnestly. I hope Odisha will show the lead in these matters'.

Impact of Gandhiji's visit

Gandhiji was overwhelmed by Gopabandhu's voluntary poverty and selfless service that he went to the extent of saying that given hundred of Gopabandhus, he would attain Swaraj in one year. From Madhu Babu, he learnt the art and craft of Non-Cooperation and self reliance. Odisha was close to his heart. Odisha's memory always hunted him- particularly its Poverty, Famine, and Skeletons. He wanted people to get rid of drinking wine, gambling, idealness and fear.

During Gandhiji's Odisha visit public spheres like riverbed, park, factory compound, premises of religious institution, Swaraj Ashram, Dalit bustee, townhall, railway station, mango grove and field were positively democratized and politicized. So also auspicious utterances like Haribol, Hulahuli, Jai and Jindabad. He preferred local produce as his daily local diet.

Poor people were coming to Gandhiji's public meeting in large numbers to have a Darshan of him, not just to listen to him. He was saying untouchability is without scriptural sanction and it is access of all which turns stones into deities. His visit encouraged many to join the freedom struggle



and engage in constructive work. His visit had the magical impact of transforming idols of straw and clay into living human beings of idea, vision, feeling and action.

Gandhiji's experience of weaving and spinning in Odisha and his acquaintance with Utkal Tannery, Khadi culture might have sharpened his vision and experiment of craft centered education, popularly known as Basic Education. Gandhiji during his Odisha visit disappointed to see poverty. Gandhiji also mentioned in his experience, the poor villagers of Odisha have fallen victim to idleness. Gandhiji firmly believed and practiced the value 'eating without doing any work is as good as stealing'. This clearly shows that Gandhiji was a true Karmayogi.

The speech given by Gandhiji at the village industry exhibition organised at Gandhi Seva Sangha Conference (Berboi) from 25th to 31st March, 1938 clearly visualises the picture of Odisha and his Impression towards the people of Odisha.

"Most of us perhaps do not even know where Orissa is. Orissa is a part of one of the poorest regions of India. We do not hear much about suffering there because the people are backward in every way Orissa. In spite of its enjoying the honor of having one of the great place of pilgrimage, Viz Jagannath Puri, appears to be a God for shaken country. For even whilst India is a pulsating with a consciousness of national life, we know little of Orissa. For most of us, it is a mere geographical expression. Not being a centre of modern education, it has not produced the modern types of workers and therefore, nobody knows whether the people of Orissa are happy or unhappy". This was the impression of the Mahatma Gandhi, before he had visited Orissa in 1920. After his visits to this land "epitome of India's poverty" and after having acquired a fairly

good knowledge about its people and problems, Gandhiji had this to say on Orissa in 1938. "The people of Orissa have the doubtful reputation of being Opium addicts, even learned men not being free from vice, as I found ten years ago. They are also indolent and lethargic. I know, you will not mind my using this language, for you know the spirit in which it is being used. You know what great love I have for you. The People of Orissa are responsible for its poverty, because of its opium, indolence, and bigotry. The exhibition gives me the hope that Orissa can rid itself of all these evils and be once again a land of happiness and plenty."

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Dr. Sudarsan Pradhan, Faculty in History, Ravenshaw University, Cuttack.

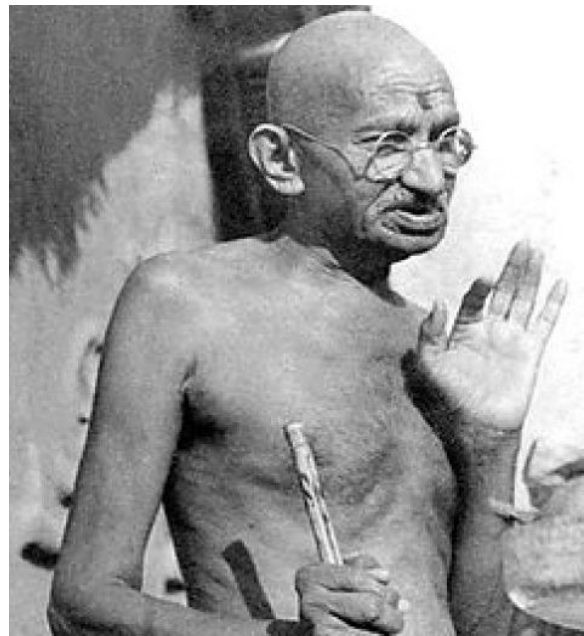


Bapu : The Preacher of Peace

Uma Shankar Prasad

During last five or six decades, a vast literature has poured in, on the contribution of Gandhian outlook and thoughts with special emphasis on its positive contribution towards solving the tensions both at national and international levels. Many great and distinguished writers who have treaded on the Gandhian path or at least have cared to have rightly understood the Gandhian Philosophy, have revealed in their own words and style the essence of Gandhism. They have endeavoured to touch upon the different aspects of Gandhian philosophy. Through their humble contributions primarily based on the service of humanity, they have depicted the true aspects of Gandhiji's mind, and fine qualities of his heart. The philosophy of Gandhiji is a vast ocean of concepts based on universal brotherhood covering all aspects of human life based on co-operative thinking. Gandhiji's message is simple, based on no new concepts. As a matter of fact his message is based on ideas which have become a part and parcel of the spiritual and intellectual heritage of present-day world. When the world is torn apart with different ideological and political sets-up, with tensions multiplying.

His message acts as a panacea for many ills. So long the World is there, there would always be problems of war and peace. It is a regular and



continuous cycle which moves with eternity. Human nature and behaviour, as they say is the same all over the world. Man's aspirations have known no limit. The Gandhian methods which have acted as a means to the achievement of peace. His main aim and object in life was to make the world a place worth- living. Actuated by these noble feelings he not only preached his principles in the world but practised them himself. To him the world was one unit, a family with so many inmates with different outlooks and ways of



thinking. Gandhiji's main stress was not to deprive any nation or society of its legitimate rights. All are equal in the eyes of God and all should have equal rights for their existence, without any idea of exploitation from any quarter. But where the developing countries have the feeling that they have the monopoly of having for themselves all the best that nature can provide whereas others are struggling hard just for their mere existence, there can be never any healthy link between the 'haves' and 'have-nots'. How can there be peace if the barest minimum needs of the man are not met whereas in some cases the other people are just rolling on money. The unhealthy arms race amongst the superpowers is another cause for all fear, suspicion and instability.

Gandhiji had during his lifetime visualized the shape of things to come and sensed the destructive power of the weapons that have been developed during the last few decades. The use of such weapons would simply destroy the humanity thereby rendering world nothing more than a suffocating cell. May be some problems may have been solved by means of war but in Mahatma Gandhi's views, war cannot give permanent and ever-lasting solution to the ills and

tensions. War creates a wide gulf between the victors and the vanquished.

A true peace is something which a man can just feel. It is a bond which unites the hearts together with no ill-feelings against any one. Such an attitude can only be developed by fostering a spirit of love, affection, trust and cooperation amongst the nations. If we accept the right and existence for one and all in the world and feel that all are equal in His eyes, the world can be rendered a place worth living. In Gandhiji's message lies the positive approach to reject all that is unwanted and accept all that is good: His message is a hope for the present and future generations who would have find no scope for any hatred and vendetta where violence, defection, frustration have the upper hand. If mankind has to survive we have to give due credence to the basic principles of Gandhiji's thought that not only must we aim at truth and justice but must adopt means that are truthful and just.

Uma Shankar Prasad, Columnist, Khurda.



Rare Solar Eclipse of the Year

Nikunja Bihari Sahu

A rare celestial was unfolded with an annular solar eclipse sighted on June 21, 2020. The annularity of the eclipse passed over a narrow belt of 21 km wide stretching from parts of African continent including Central African Republic, Congo, and Ethiopia to south of Pakistan and northern India and China. For India, it was the second annular eclipse 6 months after the December 26, 2019 eclipse.

While the annular eclipse of December 26, 2019 was visible over Southern India, the annular eclipse of June 21 was visible over Northern India. However, like rest parts of the country eclipse in Odisha was predicted to be partial with nearly 65% obstruction of the solar disc. All the three important phases of the eclipse covering a total time span of 3 hours 32 minutes i.e. the beginning part of the eclipse when the Moon just touches the Sun's edge, the maximum part of the eclipse when the Moon is closest to the centre of the Sun and the concluding part when the Moon leaves the Sun's edge was visible from different parts of the country.

However, in Odisha, the observation of the two partial eclipses (i.e. December, 2019 and June 21 eclipses) were marred by the cloudy sky. But the author could clearly see all the

proceedings of the celestial drama from Bhopal due to the good weather conditions with nearly 79% obstruction of the solar disc. At the peak period, the Sun looked like a thin curve of light resembling a crescent Moon.

One thing to be noted in this connection is the close agreement between the prediction and the happening of the event. The eclipse commenced, reached the peak and concluded as per prediction. This is, probably the greatest victory of science in predicting natural phenomena like eclipses that affirms common people about the exactness of science transcending over dogmas and stigmas.

Parts of Rajasthan, Haryana and Uttarakhand could witness even more grandeur spectacle in the form of an Annular eclipse. An Annular eclipse occurs when the apparent size of the Moon is little smaller than that of the Earth and, hence, not able to cover the Sun completely. The Moon is only able to block the central parts of the Sun leaving its fiery outer edge visible like a Ring of Fire. That is one of the most spectacular sights visible during an annular solar eclipse.

There was hardly any event of Annular Solar Eclipse visible in Odisha in near past.



However, the author could clearly recollect a spectacular near Total Solar Eclipse (more than 90% coverage) that he had seen with his own eyes in the morning of October 24, 1995 in Odisha. At the peak period, as the Sun's most of the disc was blocked by the Moon, the daylight drastically reduced and a feeling like the onset of an evening was noticed. Trees shed their leaves and birds were circling in the sky confused by the unusual nightfall. Solar eclipses of this magnitude were never seen afterwards in Odisha.

However, in our dogma dominated society, people are still unaware of the scientific base that leads to such events in the sky. They used to associate such events with displeasure of Gods and, hence, took baths in rivers in the aftermath of the eclipse. As per reports, in the aftermath of the eclipse, people gathered in large numbers at Prayagraj, the confluence of Ganga, Yamuna and Saraswati rivers, and took dips in holy waters ignoring all social distancing norms

of Corona. According to popular beliefs, such act would wash away all the sins and eventually lead to the attainment of Moksha (Salvation).

What really disturbing is the unchanging mindset of the people even in the light of the convincing scientific evidences put forward to explain these celestial phenomena. It is quite ridiculous to shut oneself indoors when a spectacular and a rare natural event is unfolding up in our backyard. We should not only free ourselves from these bizarre beliefs, but also develop a sense of curiosity and scientific mindset to unravel the mystery of nature.

Nikunja Bihari Sahu, Education Officer, Regional Science Centre, Bhopal.



Odisha Gram Panchayats : Containments, Management and Prevention of Covid 19

Dr. Priyanath Pattayat

Global pandemic incidence of Covid 19 precipitated complex socio-economic corollaries making the govt. policy makers and administrators to make a choice between lives and livelihood. Thousands of people worldwide died due to the incidence of Covid 19 while several lakhs got infected by way of cumulative and compounded infection. The choice between lives and livelihood continue to plague the heads of government to make a conscious choice and informed choice. Many countries including the majorities in Europe and America tried to save the economy through using multiple strategic engagement of lockdown, social distancing and special care. However, India including Odisha chose to strike a balance between the two. Among the Indian states, Odisha is least affected by the incidence of Covid 19 but the outreach of Covid 19 still continues to affect down the line to the rural villages in view of the return of inter-state migrant workers from the affected locations. Estimated over 11 lakhs migrant workers reportedly held up at different locations outside the state and requested the State government to bring them back to their native places.

Gram Panchayats in Odisha is the lowest unit of administration and local self governance. Gram Panchayat carry the forces and true spirit of Parliamentary Democracy in India set splendid

landmark in the prevention and community protection of Covid 19 in Odisha.

Engagement of Odisha Gram Panchayat in the prevention and management of Covid 19 through community quarantine, Temporary Medical Centres and social isolation received huge applaud and was appreciated at national and international level.

As per the provision of Odisha Gram Panchayat Act 1964 Clause 44 (h) Prevention and protection of epidemics and other contagious vulnerable diseases is the mandate of Gram Panchayat. The Govt. of Odisha by policy decision engaged the Gram Panchayats to prevent community spread of Covid 19 through special provisions and initiatives. The Government engineered multi-pronged strategies to save life, livelihood, secure food security and income augmentation. Sarapanch was empowered and delegated designated authority of the district magistrate to take decisions at the Gram Panchayat level for better containment, management and prevention of community spread of Covid 19.

Block and district level PRIs were also engaged to support Gram Panchayat by supportive supervision, planning and monitoring, Awareness raising, strengthening community and institutional support at the village level encouraged community based action and engagement of civil



society groups including youth clubs and Women self-help Groups. Supply and distribution of dry ration at the doorstep was secured by those groups. Poor households registered under the PDS Scheme were provided 15 k.g rice free of cost and Rs 1000/- to ensure food security and compensate loss of income during the shut down period. Village community monitored entry and exit point of the village through scrutiny of inward and outward mobility of people. The people who went out for procurement of essential commodities were sanitised at the entry point back to their locations. Hand wash and soap were provided with adequate water to the people coming back to the village. Community quarantine centre with appropriate provision for food shelter, personal hygiene and protection at the Gram Panchayat level was provided. Separate toilet and accommodation was made for male and female inmates. Unorganised workers registered with Building and other construction workers Board were paid a Sum of Rs. 1500 each at their door step to augment their family income and protection from vulnerabilities during lockdown/shut down period. The situation became more sensitive and delicate in view of the return of 11 lakhs of migrant workers to their native places. The state government made necessary arrangement in coordination with the national government for their safe passage to their locations of close proximities while Gram Panchayats in coordination with the district administration arranged their safe passage to the respective villages. Quarantine centres developed at the Gram Panchayat level offered temporary shelter, food and personal hygiene kit. Each of them was screened of the possible infection and contamination or if they have been in contact with any person infected or affected by Covid 19. They were assured guaranteed employment under MGNREGS and assured a payment of Rs.2000 at the end of their quarantine

period. Temporary Medical Centres were established for screening, primary care and referral. Covid positive cases were referred to the Covid hospital at the district locations. Local Gram Panchayats were also vigilant and actively engaged local communities to serve cooked food to migrant workers. Some of the Women self Help Groups are reported to have served food to the stray dogs, cows and buffaloes. Door to door supply of vegetables and groceries were also procured by the community groups. Out of 6798 Gram Panchayats as on 2020, over 4382 Gram Panchayats mostly in coastal districts of Odisha made significant contribution to secure community containment, successful lockdown/shutdown. At the same time, procurement and supply of essential commodities at market outlets were made available. Local weekly markets were relocated with adequate open space and necessary provision of social distancing. Mike announcement for drawing roundup circles outside the shops/public distribution points were significant initiatives that recorded good response and community support. In view of the above engagement and performance of Gram Panchayats, many a good practices and approaches are documented and recorded for further reference and use at State Institute for Rural Development, Panchayatiraj Department, Govt. of Odisha. As on June 2020 since Mid March only 12 deaths were reported due to Covid 19 while about 6,000 people were recorded to have been infected by the incidence of Covid 19 which is certainly a classic example of community containment, social isolation, community quarantine and management of Temporary Medical Centres at the Gram Panchayat level.

Dr. Priyanath Pattayat, Social Science Researcher, UN Agencies, E-Mail : priyanath38@gmail.com.



Sri Aurobindo and Indian Nationalism

Laxmi Narayan Mallik

“Long after this controversy is hushed in silence, long after this turmoil, this agitation ceases, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and reechoed not only in India, but across distant seas and lands.” These words of defense lawyer Chitta Ranjan Das to describe the accused, Aurobindo Ghosh in the Alipore bomb trial of 1909, was perhaps prophetic of the debate surrounding the image of the nationalist leader. In the minds of the popular masses, Aurobindo is definitely revered as a cultural icon of the early 20th century on the backdrop of Swadeshi Movement sweeping across the length and breadth of our country.

Dr. Krishnadhan Ghose, father of Aurobindo, being an ardent admirer of English language & culture, sent him to England for studies under the care of a British family at the tender age of 7 to insulate him from any Indian influence. Aurobindo stayed there for more than 14 years receiving education at Manchester, London and Cambridge. He was an outstanding student in academics as well as all European languages. Despite receiving highly westernized education and strict instruction from his father, Aurobindo



became an active member of a secret society of Indian revolutionaries called ‘Lotus and Daggers’. Over a period of time, Aurobindo became the chief exponent of militant nationalism.

Getting himself disqualified in the final round of ICS examination intentionally, Aurobindo returned to India in 1892 and started working for Baroda State Service. During his stay in Baroda, he started writing for an Anglo-Marathi paper *Indu Prakash*. In these articles, he was critical of the oppression of the British, the inner weakness of Indians and the timid and uninspiring methods



adopted by Congress for liberation from British rule.

Bengal partition in 1905, was viewed by him as a blessing as it would arouse the national sentiments of the people. He came to Kolkata leaving the service at Baroda to participate actively in the protests. In 1906, he started preaching for open revolt and complete independence through his writings in Bengali newspapers, *Yugantar*, *Bande Mataram* and *Karmayogin*. His bold and fiery articles gained widespread popularity and instantly aroused national sentiments leading to protests across the streets of Bengal. Along with political goal of complete Independence, Sri Aurobindo also developed a parallel program of constructive action. His writings combined erudition with patriotism and created a tremendous steer among the intelligentsia and youth. As Rabindranath Tagore put it, he was the “Voice incarnate, free, of India’s soul”.

During 22nd session of Indian National Congress at Kolkata in December 1906, Aurobindo Ghose was the surprise participant alongwith the stalwarts of Indian politics: Pherozeshah Mehta, Gopal Krishna Gokhale, Surendranath Banerjee, Bal Gangadhar Tilak, Bipin Chandra Pal, and Lala Lajpat Rai for the critical exercise of formulating the resolutions. Largely unknown to the general public then, the Principal of the Bengal national College, Aurobindo has already made his mark of strong presence in political circles as the brilliant editor of *Bande Mataram*, the daring extremist newspaper.

The Congress arrived at four fairly hardline resolutions: universal boycott of British products, extension of the Swadeshi campaign

to all of India, *Swaraj* and national education as official goals. There is no doubt that Aurobindo’s force of personality, determination and intellect contributed to the formulation of these goals.

For the brief but momentous period between 1905 and 1910, he was one of India’s foremost national leaders and one of the principal architects of its freedom movement. In the course of these few years, he changed the thinking of the entire country.

By the time Congress saw a final split between moderates and extremists in December, 1907 Surat session, Sri Aurobindo had already acquired the reputation of being irresistible and unstoppable and the British had no clue how to deal with this young man who knew the psychology of British even better than the British themselves. Lord Minto, the then Governor-General of India wrote, “I shall not rest my head on pillow until I have crushed Aurobindo Ghose. He is the most dangerous man we have to deal with today”.

The bedrock of political philosophy of Aurobindo was his concept of spiritual nationalism and the divinity of the motherland. In 1908, he stated that nationalism was immortal because it was a religion that had come to India from the God. As God could not be slain, nationalism could not be destroyed. He elevated the demand for national freedom to a religious faith so that the masses could be awakened. Sri Aurobindo was a thinker of great importance in modern Indian political thought and his work laid the foundation for later movements led by Mahatma Gandhi.

The British took him under detention and imprisoned him from 1908 to 1909. It was in prison that he first realised man should aspire and



merge into a completely New Being and try and create a Divine Life upon earth. This vision led Aurobindo to undergo a profound spiritual transformation. After just four years of militant political activity - including one year in Alipore jail - he abandoned it and left Bengal for Puducherry. There he devoted himself to his inner quest, translating the Rig Veda, striving to apply the wisdom of the rishis to the modern world and sowing the seeds of a new humanity. Even after 1910, his interest in India's freedom remained undiminished, and he lived to see the fruition of his work when India finally achieved independence on his 75th Birthday - August 15, 1947.

Sri Aurobindo was one of the most creative and significant figures in the history of the Indian renaissance and Indian nationalism. While Sarvapalli Radhakrishnan described Aurobindo as 'the most accomplished of modern Indian thinkers', Rabindranath Tagore painted him as the 'Messiah of Indian culture and civilization'. Aurobindo, indeed was a versatile genius - a great poet, a profound thinker, a notable metaphysician, a great seer and an ardent patriot. His writings represent the crystallization of the new and rising soul of India and have a spiritual message for humanity. No one has ever explored the nature of freedom more profoundly and passionately than Sri Aurobindo. He looked at the concept of freedom first through the eyes of a revolutionary political leader who was also a poet, and later through the eyes of the mystic and spiritual Master that he became.

When on 15th August 1947 India became free Sri Aurobindo took this coincidence with his birthday 'not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began

life, the beginning of its full fruition'. The message that he gave on his 75th birthday sums up his entire political work and encapsulates the impact that he had primarily upon India but in fact throughout the world. It speaks of his five dreams, the first of which was a free and united India. His second dream was 'the resurgence and liberation of the people of Asia and her return to her great role in the progress of human civilization'; third, 'a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind'; fourth, 'the spiritual gift of India to the world' and finally, 'a step in evolution which would raise man to higher and larger consciousness and begin the solution of the problems which have perplexed him since he first began to think and to dream of individual perfection and a perfect society'. Sri Aurobindo saw all these also either 'arriving at fruition or on the way to achievement'. Auroville at Puducherry which has emerged as a hub of educational, social, cultural, economic and spiritual imagination and innovation is the complete manifestation of Sri Aurobindo's vision of India's spiritual leadership in the world.

In the midst of the clouds of darkness, despair and distress in today's world, Sri Aurobindo through his philosophy of envisaging a new man, a new society and a new civilization provides a ray of hope and confidence, belief and trust to mankind.

Laxmi Narayan Mallik, Executive Director (Logistics), Steel Authority of India Limited (SAIL), 6th Floor, Ispat Bhavan, 40, JL Nehru Road, Kolkata-700071, E-mail: lnmallik61@gmail.com.